# The CHRISTIAN CENTURY

*Published Weekly*


LIBRARY
SEP 15 1941
DARTMOUTH COLLEGE

## Education and Its Money

*An Editorial*

## America United—
## *On What Level?*

By E. Stanley Jones

## Growing Political Roots

By Kermit Eby

## An Appeal from Japan

*An Editorial*

15 Cents a Copy • September 17, 1941 • Four Dollars a Year

## In This Issue

E. STANLEY JONES

probably comes as close to being an "international Christian" as anyone this country can bring forth. For many years a missionary in India, during which he several times refused election to a Methodist bishopric, Dr. Jones in recent years has become a familiar figure to the churches in China, Japan, Europe, Australia and Canada, as well as in the United States. As a speaker for the National Christian Mission he has commanded great audiences in every part of this country. During the past summer he has led in a number of "ashrams" — spiritual retreats modeled after those which he has conducted in India. At the present moment, and for the rest of this month, he is resting at Clifton Springs, N. Y.

KERMIT EBY

caught the attention of a large public with his article, "We Have No Roots," published in the August 13 issue of The Christian Century. For many years a schoolteacher, Mr. Eby is now executive director of the Chicago Teachers Union, which is affiliated with the A. F. of L.

MARION MONSELL TAYLOR

served as a Red Cross hospital worker during the First World War, in which her husband was an officer in the field artillery. Later, she worked for the Red Cross with soldiers' families. She is at present taking postgraduate studies at Union Theological Seminary and Columbia University, New York. Her home is in Richmond, Va.

VIRGIL C. ALDRICH

is professor of philosophy at Rice Institute, Houston, Texas. He will be remembered by many readers as the author of the "P" and "Q" dialogues which have frequently enlivened these pages.

GEORGE DUGAN

is on the staff of the National Conference of Christians and Jews, New York.


# The CHRISTIAN CENTURY

September 17, 1941

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

*Staff Correspondents*

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
ALVA W. TAYLOR (Nashville)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
JOESPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
ADIEL J. MONCRIEF (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
W. S. ABERNETHY (Washington)
C. G. HAMILTON (Aberdeen, Miss.)
P. OOMMAN PHILIP (India)
LEONARD B. ALLEN (Burma)
L. L. LOOFBOUROW (Panama)
MAURICE W. FOGLE (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
LEE J. BEYNON (Buffalo)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
WARREN C. TAYLOR (Des Moines)
A. D. MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
GEORGE L. CUTTON (Albany)
RALPH V. CONARD (Seattle)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
BRUCE B. MAGUIRE (Cincinnati)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
EDWARD MOWBRAY TATE (Bangkok)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
PHILIP V. MURRAY (St. Paul)

Entered as second-class matter February 28, 1902, at Chicago, Ill. under the act of March 3, 1879.

Copyrighted 1941 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

## Contents


Editorial
- Editorial Paragraphs ..... 1131
- An Appeal from Japan ..... 1134
- Education and Its Money ..... 1136

Quintus Quiz: Sundays Old and New ..... 1137

Contributed Articles
- America United—On What Level? by E. Stanley Jones ..... 1139
- Growing Political Roots, by Kermit Eby ..... 1142
- International Phlebotomy, by Marion Monsell Taylor ..... 1144

Books
- The Managerial Revolution, by James Burnham ..... 1145
- Books in Brief ..... 1146
- Books Received ..... 1146

Correspondence ..... 1149

News of the Christian World
- Correspondence from Mississippi ..... 1150
- Williamstown Interfaith Institute ..... 1150
- Correspondence from New York ..... 1151
- Correspondence from New England ..... 1152
- Winona Lake C. O. Conference ..... 1153
- Correspondence from Chicago ..... 1154
- Correspondence from Philadelphia ..... 1155
- Correspondence from Scotland ..... 1156
- Japanese Correspondence ..... 1157

The New Films ..... 1158


## Calendar of Coming Events

Sept. 15-17. Pennsylvania Disciples Convention, Lock Haven.
Sept. 16, 17. Fellowship of Reconciliation Conference, Memphis, Tenn.; A. J. Muste, leader.
Sept. 18. Meeting of the Federal Council Commission to Study the Bases of a Just and Durable Peace, New York city.
Sept. 19. Fellowship of Reconciliation Conference, Chicago; A. J. Muste, leader.
Sept. 19. Federal Council of Churches, Executive Committee, New York city.
Sept. 20, 21. Baptist Lay Leaders Conference, Chester, Pa.
Sept. 22-25. Illinois Disciples Convention, Jacksonville.
Sept. 22-26. Leadership Training School, Dallas, Tex.
Sept. 29-Oct. 1. World Community Institute, Los Angeles.
Sept. 30-Oct. 2. Kansas Disciples Convention, Hutchinson.
Sept. 20, 21. Lay Leaders' Conference, Baptist Men's Council, Chester, Pa.
Sept. 20, 21. Fellowship of Reconciliation Conference, Minneapolis-St. Paul; A. J. Muste, leader.
Sept. 23. Fellowship of Reconciliation Conference, Kansas City, Mo.; A. J. Muste, leader.
Sept. 27, 28. Fellowship of Reconciliation Conference, Denver; A. J. Muste, leader.
Sept. 30-Oct. 1. Fellowship of Reconciliation Conference, Portland, Ore.; A. J. Muste, leader.
Oct. 2-3. Fellowship of Reconciliation Conference, San Francisco; A. J. Muste, leader.
Oct. 2-5. North Carolina Universalist Convention, Clinton.
Oct. 4, 5. Fellowship of Reconciliation Conference, Los Angeles; A. J. Muste, leader.
Oct. 6-8. World Community Institute, San Bernardino, Cal.
Oct. 7-9. West Virginia Disciples Convention, Wheeling.
Oct. 7-9. Louisiana Disciples Convention, Baton Rouge.
Oct. 7-9. Kentucky Disciples Convention, Henderson.
Oct. 7-10. Oklahoma Disciples Convention, Enid.
Oct. 7-10. Virginia Disciples Convention, Lynchburg.
Oct. 8-10. Alabama Disciples Convention, Pensacola, Fla.
Oct. 9-11. World Community Institute, Santa Barbara, Cal.
Oct. 9-12. Mississippi Disciples Convention, Armory.
Oct. 10-12. Ohio Christian Youth Council Coaching Conference, Columbus.
Oct. 12-15. Iowa Disciples Convention, Des Moines.
Oct. 17, 18. Annual State Sunday School Convention, Concord, N. H.
Oct. 19. Charles Street Forum, Boston; Michael J. Athern, speaker.
Oct. 21-23. Tennessee Disciples Convention, Chattanooga.
Oct. 23-26. National Council of Y.M.C.A.'s, Columbus, O.
Oct. 26. Charles Street Forum, Boston; Herbert Gezork, speaker.
Oct. 27-29. Florida Disciples Convention, Daytona Beach.
Oct. 28-30. Congregational Christian Joint Board of Home Missions and Midwest Regional Meeting, Omaha, Neb.
Nov. 2. Charles Street Forum, Boston; Henry J. Cadbury, speaker.
Nov. 4-6. New England Regional Meeting and Annual Meeting, American Board of Commissioners for Foreign Missions, Congregational Christian Churches, Springfield, Mass.
Nov. 5-7. North Carolina Disciples Convention, New Bern.
Nov. 9. Charles Street Forum, Boston; Kirsopp Lake, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, SEPTEMBER 17, 1941 NUMBER 38

## EDITORIAL

SOMETHING like consternation seems to have been caused in England by the charge leveled against the minister of aircraft production, Colonel J. T. C. Moore-Brabazon, that he had expressed the hope that the Germans and Russians would exterminate each other, thus leaving Britain dominant over the Continent. Such lame explanations as have been offered indicate that the cabinet member must have said something very much like that in a meeting attended by trade unionists, if he did not use those exact words. Mr. Churchill is reported to be very angry, and to be contemplating a stiff rebuke, but the Labor party may push for a more severe punishment. The trouble appears to lie not in what Colonel Moore-Brabazon thinks and hopes. It is admitted that many Englishmen hold the same views. Westbrook Pegler has proclaimed that they are his views also, and that he believes many Americans share them—as they do. But this is the sort of thing that must not be said in the open. It must be kept under cover, waiting for the moment when the present war is over, when it can safely be let loose to demolish the peace! To those with eyes to see, however, such a glimpse as this beneath the surface will be sufficient to reveal the mutual suspicion and hatred between ostensible allies which makes this another war to produce bigger and bloodier wars.

### A Glimpse Beneath The Surface

### 'The Sword of the Spirit' Not Double-Edged

ROMAN Catholic cooperation with those who are "in heresy"—to-wit, all who are not Roman Catholics—can never go very far or last very long, even in times of emergency. Great Britain has recently observed an illustration of that fact in the revamping of the organization known as "The Sword of the Spirit" so as to eliminate non-Catholics from its membership. The Christian Century's English correspondent stated the essential facts in his letter (page 1122) in the issue of September 10. This group, as originally organized, included Roman Catholics, Anglicans and free churchmen. Its existence was a direct response to the dire need for the mobilization of the forces of idealism and especially of religion to wrestle with the social problems growing out of the war. A year ago, when it was formed, London was receiving some of its worst bombardments and the war in the air over England was furious. Now that the storm has lulled, Cardinal Hinsley recalls that, while of course the generous teachings of recent papal encyclicals are permanently valid, attention must also be paid to other encyclicals which define the limits of Catholic cooperation with those who are "in heresy." Above all, nothing must be done which will for a moment give any color of recognition to any other church. Henceforth only Roman Catholics may be officers or may have full membership in the organization. Other interested parties are relegated to an inferior status as "associates." The Sword of the Spirit must be a single-edged sword. Only the Roman Catholic side can be permitted to do any cutting, no matter what Gordian knots of social maladjustment and distress need to be cut. The action is thoroughly characteristic. One wonders only at the original inclusiveness of the "Sword." Conditions in Britain a year ago must have been even more terrifying than the reports indicated.

### New Mission to The Vatican

IT IS ANNOUNCED that Myron C. Taylor, after a long illness in the United States, is returning to Rome to resume his mission as President Roosevelt's "personal representative" at the Vatican. The official announcement makes no reference to the ambassadorial status with which the appointment a year ago last Christmas accredited him and under which he was received with high ceremony by the Vatican as a genuine ambassador from the government of the United States. Nothing has been done in the meantime to change that status or to rectify either the American public's or the Vatican's understanding of it. Mr. Taylor still continues in the false position of an ambassador to the head of a church in defiance of the Constitution which forbids such a relation and which, in any case, requires the consent of the Senate

before such an appointment could be valid. However, though his unconstitutional status remains the same, he returns at this time on a wholly different mission. It will be recalled that he was appointed "in order that our [that is, the pope's and Mr. Roosevelt's] parallel endeavors for peace and the alleviation of suffering may be assisted." Ostensibly in the line of this purpose, Mr. Roosevelt issued grandiose but specious invitations to representatives of American Protestants, Catholics and Jews to collaborate with him. But the President has meanwhile totally abandoned his endeavors for peace and for the alleviation of suffering caused by the war. Until Hitler is crushed, he now declares that to work for peace would make him a modern Benedict Arnold. We are left with no alternative but to interpret Mr. Taylor's return as a diplomatic effort on Mr. Roosevelt's part to win the Vatican to the support of the Allies by overcoming the long established papal prejudice against communism and the Soviet Union. The Vatican has been in a tight place ever since the war began, first because Stalin's alliance with the Axis embarrassed its relations with both Spanish and Italian fascism, and now because Hitler's vast military successes have made him as great a menace to Catholic interests as Stalin formerly was. Can Mr. Taylor show His Holiness a way out of this predicament?

## Barth Says Britain's War Is Christian

PROFESSOR KARL BARTH, the distinguished Swiss theologian, has written a communication which he entitles, *A Letter to Great Britain from Switzerland,* in which he sets forth the theological sanction for Britain's war against Hitler. Pending the arrival of our copy of this *Letter* (it is really a booklet of some fifty printed pages), we are indebted to *Time* magazine for brief excerpts which, however, are sufficient to indicate its importance. Dr. Barth declares without reserve that Britain's war is a Christian undertaking, "a righteous war which God commands us to wage ardently." He has no patience with an apologetic which accepts it as "a necessary evil." "The Christians who do not recognize that they must take part unreservedly in this war must have slept over their Bibles as well as over their newspapers." Addressing British Christians, he says: "I have been struck by the fact that in your pronouncements various other conceptions have been put forward as primary and ultimate reasons—such as 'Western civilization,' 'the liberty of the individual,' 'freedom of knowledge,' 'the infinite value of the human personality,' 'the brotherhood of man,' 'social justice,' etc. There is no need for me to assure you that the terms you use have a very positive meaning for me also. . . . But our resistance to Hitler will be built upon a really sure foundation only when we resist him unequivocally in the name of peculiarly Christian truth, unequivocally in the name of Jesus Christ." Comment must be held in restraint until the full text of Dr. Barth's statement is available. But quite apart from the war issue, The Christian Century believes that the theological theory which Barth applies to the war issue is thoroughly sound. It should help to clear the air of much of the theological dust with which certain interventionist theologians on our side of the water have tended to obfuscate the conscience of American Christians. *If* the waging of a particular war is righteous, it cannot be otherwise, for the Christian, than a holy war, an act of obedience to the will of God. Whether Barth intends his statement to apply to the United States as well as Great Britain does not appear from the extracts at hand. We have not heard that he is agitating for the intervention of Switzerland, his own country, as a belligerent.

## World-Wide Communion Sunday

AT THE SUGGESTION and under the leadership of the department of evangelism of the Federal Council of Churches of Christ in America, Sunday, October 5, will be observed by Protestant churches throughout the world as a day of communion. The purpose is twofold: to stimulate all Christians to participate in the services of communion in their own churches on that day; and to have them do so with an acute awareness of the fellowship they have with the millions, in all lands and churches, who are similarly and simultaneously renewing their allegiance to the same Lord. The essential oneness of the Christian family on earth, qualified as it is by many cleavages, may find expression in many ways—in cooperation for service, in mutual aid, in conferences on the faith and life of the church, in united assemblies for worship. By these and other activities the ecumenical character of the church is both expressed and advanced. Efforts to hold union communion services have sometimes produced unhappy tensions and precipitated controversies that were anything but helpful to the cause of unity. So long as Christians cannot commune at one altar there will remain a long road to travel before an effective unity is attained. But meanwhile there is value in whatever gives expression to the degree of unity which actually exists and which tends to enhance the desire for more and to point the way toward it. World-wide Communion Sunday may usefully serve this purpose. It raises no controversial issues about the nature of the sacrament or of the church. Those who stress the priesthood of believers and those who emphasize the priesthood of priests can experience afresh the sense of a common loyalty and of a unity that underlies their differences, and in this simultaneous service believers may see more clearly the focal point of Christian faith and love.

## Death Takes a Hero of The First World War

THERE ARE two editorials which might be written about Bishop Paul Jones, who died at Antioch College on September 4. The first would talk about the sort of man he was—the simplicity and kindliness of his nature, his devotion to the faith that the Kingdom of God may be established among men, his readiness to go to any lengths of personal sacrifice for causes which he considered worthy of his Christian devotion. The second would deal

with what befell him during the First World War and the treatment accorded him by the church after the passions of that madness had subsided. Paul Jones was unlucky enough, from a worldly viewpoint, to be a Christian holding both socialist and pacifist views while presiding over a diocese in a great industrial state in wartime. It was the industrial interests of Utah which stirred up the mob mind against him, but they centered their fire upon the fact that he said that "as I love my country, I must protest against her doing what I would not do myself because it is contrary to our Lord's teaching. . . . No matter what principles may appear to be at stake, to deliberately engage in a course of action that evidently is unchristian is repugnant to the whole spirit of the gospel." An investigating commission appointed by the House of Bishops of the Episcopal Church resolved that "if the compelling force of conscientious conviction requires such utterances, fairness demands that it be not made by a bishop of this church," and Paul Jones was forced to resign his diocese. After the war was over his church showed more than a little compunction, but no other diocese was ever found for the former bishop of Utah. He served the rest of his too brief years in posts on the margin of church life, with the Fellowship of Reconciliation and at Antioch. Paul Jones' death at this hour will awaken many long, long thoughts among those who remember 1917 and '18.

## Mr. King Extends an Invitation

SPEAKING at a luncheon given by the lord mayor of London the Canadian prime minister, Mr. W. L. Mackenzie King, seized the occasion to read the United States a lesson in good manners. Since Mr. Churchill had assured this country that Great Britain would back it up if it became involved in a war in the Far East, Mr. King suggested that it would now be in order for the United States to reciprocate by assuring Britain of similar support in Europe, and that such a declaration would "serve to shorten this perilous conflict." Ungracious as it may seem to cavil at such an invitation, there are nevertheless at least two comments which we desire to make upon it. In the first place, Mr. King seems to have no perception of the poor impression which Mr. Churchill's original pledge made in this country, where it was generally regarded as wholly gratuitous if not insulting to American intelligence. The picture of Great Britain pushing the United States into a war with Japan over Singapore and the preservation of the British empire while graciously promising to stand behind us while we fought it stirred some Americans (particularly those with memories of Sir John Simon and the Manchurian episode of 1931) to anger, and more to laughter. In the second place, the two situations hardly seem analogous. What Mr. King was really asking for is an American pledge of support for a British invasion of a continent which Britain is quite unable to invade without that support. The United States could, if necessary, take care of Japan alone. It is safe to predict that there will not be much popular response to Mr. King's invitation. Neither has there been much public response to the opportunity offered the American public to grow excited over the misadventures of the destroyer Greer or of contraband-loaded merchantmen in war zones, although apparently both Mr. Roosevelt and the London press expected that there would be. The Gallup poll now shows 83 per cent of Americans against entering the war. It will take more than invitations or incidents to change that.

## How to be Quoted, in One Easy Lesson

AMONG the superstitions that die hard, one of the hoariest holds that the importance of a clergyman's ministry may somehow be measured by the amount of space he can command in the local press. To make it easier for pastors who have not mastered the art of getting quoted in the public prints the Methodists are now preparing a series of "canned" releases with which any minister can dazzle almost any editor. All the minister has to do is to copy material like the following, filling in the blanks, and present the result at the local editorial office:

> "The ministry, the teaching and the service of the Christian church was never so needed in America as it is today, and never in the 2,000 years of Christianity was its application throughout the world needed as it is today," says the Rev. ——— ———, pastor of the ——— Methodist Church, in calling the people of his church to rally to its services on Sunday ——— ———. This is the annual "Rally Day" celebrated by the congregation and the Sunday school of this church. There will be special services to mark the day in both the church and school.
>
> "The disaster which has already ruined much of Europe and may have even more serious effects upon America than we have as yet experienced, is shaking men and women out of their old complacencies," continues Mr. ———. "We had all grown to feel that we lived in a golden age because of the great material possessions we have acquired—a multitude of 'things' concerning which our parents never even dreamed. And now we suddenly waken to realize that these can be readily snatched from us, or rendered worthless, and that they have no power to save us in the surge of hate and greed that has overwhelmed our world. Indeed, these very things . . ."

And so on, for about half a column. If the Rev. Mr. ——— ——— doesn't crash the front page with this there is an equally gripping one, though a little more on the statistical side, for Annual Missionary Sunday. Is there anything to object to in this? On the contrary, it will probably get better material in some papers than they have printed for a long time. But it is just possible that there will be congregations here and there who will find it hard to recognize their beloved pastor's usual pulpit style.

## Church Not to Blame for Low Army Morale

AS REPORTED by Religious News Service, a lieutenant-colonel in the war department's morale division recently declared that the churches are partly to blame for the low morale of conscripts for army service. The churches, he said, have been talking peace and teaching that armies are unnecessary in the modern world. American youth, in church, school and home, has been exposed

to the idea that war has been eliminated from the world. This is held to be one reason why the selectees are dissatisfied with army life and why many are confused when they find themselves in a situation incompatible with what they have been taught. The lieutenant-colonel perhaps gives the churches both too much blame and too much praise. Certainly they have played their part in making the rising generation hate war. In this they have done too little rather than too much, but they have had many allies in this good work. Ex-soldiers have said as hard things about war as any preacher ever said. Novelists and playwrights have exhibited war in all its ghastly reality. "Never again" was once a slogan of the American Legion. If the churches renounced war, so also did the governments of the United States and half a hundred other countries. We remained outside of the League of Nations because it seemed to be a league to enforce peace by arms—though it didn't—and we thought we might be drawn into another war. The President has reiterated his hatred of war. After all this, it does not make sense either to single out the churches for blame or to praise them overmuch for youth's lack of enthusiasm for the military life. Moreover, all our military experts have told us that national defense rests not with the infantry but with the navy and the air force. Incidentally, there is no complaint of low morale in these branches of the service. The real ground for the trouble, so far as there is trouble, is that American youth happens to be rather intelligent. It has never been disciplined into unquestioning obedience to orders. Draft a million boys for a year to train them as soldiers, after eloquent arguments to the effect that this will make the army so strong that it will never have to fight, then tell them that they can't be taught anything in a year and that the army will be shot to pieces unless they are kept a year and a half longer, and still don't teach them anything that has any discoverable relation to national defense, and you can be pretty sure that several hundred thousand of them will not be satisfied. Extended service, inefficient company officers and poor training in the camps have more to do with it than the churches.

## Mr. Lippmann Discovers a New Fount of Wisdom

WITH much beating of drums Walter Lippmann has announced his discovery of a book "which is destined to exert a determining influence upon the course and upon the outcome of the war." A sadly confused public will be grateful to hear of such a book. It turns out to be *The Reconstruction of Europe,* by the Italian historian Guglielmo Ferrero, who is now a refugee in Switzerland. Mr. Lippmann imputes such outstanding importance to Ferrero's book because he says that it answers the hitherto unanswerable question of the war: "Having destroyed Hitlerism, with what German government can a just and solid peace be negotiated?" This is interesting, if true. Let's see how Ferrero answers it. His book is, in reality, a history of the congress of Vienna and a glorification of Talleyrand as the hero of that gathering—so great a hero, in fact, that he "seems to have the right of precedence over all the statesmen who have appeared in the Western world since the [French] revolution." But what was this magic solution for Europe's dilemma which Talleyrand offered the congress of Vienna? The restoration of Louis XVIII and Bourbon "legitimacy" in France! And how does this bit of past history answer what Mr. Lippmann regards as the key question now confronting Europe? Mr. Lippmann does not quite come right out and say so, but if there is any logical deduction to be drawn from Talleyrand's policy it would be that the present war can be stopped and a "just and solid" peace negotiated when a Hohenzollern, or at least a monarchist, regime has been re-established in Germany. Talleyrand's solution for Napoleon was Louis XVIII and the Bourbons. Is Mr. Lippmann's solution for Hitler then to be Prince Louis Ferdinand and another dose of the Hohenzollerns?

# An Appeal from Japan

[VIA RCA]

THE CHRISTIAN CENTURY TOKYO, SEPTEMBER 5.
CHICAGO, ILL.

SITUATION TAKEN EXTREMELY SERIOUS TURN STOP IMPERATIVE TO FIND SOME NEW WAY AVERT PENDING BREAK BETWEEN TWO NATIONS STOP FUTURE OF HUMANITY AT STAKE STOP URGE YOU TO EXERT YOURSELF TO UTTERMOST TO PRESERVE PEACE ON THE PACIFIC STOP DOING MY VERY BEST HERE WITH UNFAILING FAITH.

TOYOHIKO KAGAWA.

FOR the second time we use a radiogram from Kagawa to introduce an editorial in these pages. Once before, in mid-August 1939, the famous Japanese evangelist made an appeal for help in averting a break between his nation and the United States. That was at the time of the abrogation of the commercial treaty between the two countries. Kagawa feared the consequences of that act. The Christian Century did likewise. But we did not believe that any fundamental improvement in the economic strain could be attained so long as Japan continued her policy of economic and political exploitation in China.

Once more this great Christian leader, who commands the confidence of the churches in this country as does no other Japanese, is appealing for help. Although Americans have been led to believe that there has been an easing in the tension, Kagawa, viewing the situation from Tokyo, evidently fears that a complete break between Japan and the United States is close at hand. He sees war in the immediate future. He has recently returned to Japan after touring America as a member of the delegation from the new Church of Christ in Japan. If reports are to be believed, he left this country gravely exercised by what he regarded as its excessive truculence in all matters concerning the Pacific. Now, back in Tokyo, he finds a situation there which confirms his fear that the two nations are on the verge of war.

Justification is not lacking for Kagawa's fear. As American oil supplies have begun to reach Vladivostok after passing through Japanese waters, a whole series of

Japanese spokesmen have uttered sharp warnings. The chief of the army press section has accused the United States and Great Britain of "unpardonable crimes," and declared that the circle which they have forged about Japan must be broken, by diplomacy if possible, by force if necessary. Prince Konoye, the premier, has warned his nation that it "faces the gravest emergency in its history." And on this side of the ocean a Gallup poll reports that the number of Americans willing to risk war "to keep Japan from becoming more powerful" has risen since July from 51 to 70 per cent.

The fact is that the United States and Great Britain have finally begun to crack down on Japan—hard. Not only are almost all oil supplies now shut off (and the capture of Iran will presumably close to the Japanese a source of oil on which they had been relying for emergency purposes) but the American embargo against Japanese imports is working ruin with the vital silk industry. At the same time, American gasoline is being landed in huge quantities at a Russian air base only two hours' flying time distant from Tokyo. So slight are the facilities to transport this gasoline from Vladivostok to the Russian front that the Japanese can hardly be blamed for suspecting that most of it will stay in the reserve tanks of the bombing squadrons which may one day be over Yokohama and Kobe.

And that, if we can read between and behind the lines of his radiogram, is why Kagawa and Japanese who share his spirit are so deeply perturbed. What they fear is that the army hotheads, as represented by the Colonel Mabuchi who denounced the "unpardonable crimes" of this country, will sweep the last vestige of civil government aside and embark on a mad military outbreak which will bring on a general war. Such a war would be suicidal for Japan, as Kagawa and other Japanese who have a realistic knowledge of American resources know. But that would not hold back Japan's army fanatics. They would infinitely prefer suicide to what they would regard as national humiliation. And the United States will have to proceed very carefully indeed if it is to attain its principal aim in the Far East—an end to the Japanese invasion of China—without inflicting such wounds on the Japanese pride as to precipitate an army convulsion.

By this we do not mean to suggest that the time has come to lift the economic pressure which is now being exerted on Japan. But the question may well be raised whether this pressure needs to be increased, and whether the tension might not wisely be somewhat eased by sending further shipments to Russia by way of the new supply line just opened across Iran. After all, is anything to be gained by flaunting before Japanese eyes the sight of a continual stream of American ships carrying war supplies which are now denied her to a neighbor whom she distrusts even more than she distrusts us? Firmness coupled with a determination to eschew provocative acts—this should be the nature of present American policy in the Far East.

For it must be borne in mind that there are serious weaknesses in the present American position in the Orient. Chief of these was the revelation by President Roosevelt, in his informal talk at the White House a few weeks ago, that the United States had been willing to go on supplying Japan with oil and aviation gasoline and other military necessities so long as Japan confined her aggression to China, and that this policy had been justified by the fact that it had kept the Japanese out of the south Pacific for two years. By the admission of the President, therefore, we cannot claim to be cracking down on Japan for the benefit of China, but to protect the status quo in southeastern Asia and below the equator. It was when Japan, after having appointed herself receiver in bankruptcy for the French in Indo-China, began to threaten Thailand that the United States suddenly became bellicose. Why did a threat to Thailand arouse us to measures which might involve war? Because that is a threat to Singapore. And a threat to Singapore is a threat to Malaysia and the Netherlands Indies. And a threat to Malaysia and the Netherlands Indies is a threat to a white Australia.

The American people are now being told that their "vital interests" are at stake in southeastern Asia. It is necessary to tell them this to justify our new belligerence toward Japan after years of acquiescence and help in her invasion of China. But what are these vital interests? Any investigation reveals that they must be claimed to be either economic—preservation of the rubber, tin and oil of Malaysia and the Indies under their present ownership—or political—preservation of the present Asiatic colonial status. Space is not now available to deal with either of these claims at length, but neither of them will hold water. Experiences with the Anglo-Dutch rubber monopoly have already driven Mr. Firestone and Mr. Ford to the cultivation of rubber sources in Africa and South America, and there is little prospect that if Japan muscled in on this monopoly it would exclude the world's largest buyer from the market. Moreover, the chemist is rapidly breaking this monopoly, just as he has broken Japan's former monopoly on Formosan camphor. As for the preservation of the present Asiatic colonial status, we do not believe that any significant portion of the American people hold that worth the life of a single American boy.

In other words, we do not believe that the American people would fight a war for Thailand or Singapore or the Dutch Indies if they understood the real stakes in the conflict. They might conceivably be carried into a war to help China or even simply to whip Japan. There are strange emotional currents which seriously affect American thinking on both those issues, and the fact that they are so largely irrational does not lessen their force. But if the American people were carried into a war under these slogans, and then discovered at the end of all the sacrifice and suffering that they had really been fighting to preserve old and tottering empires or the economic monopolies of their ruling classes, the revulsion among the common people of this country would be terrifying to behold.

The immediate danger in the Far East lies in the possibility that the Japanese military fanatics may suddenly break forth in a wild outburst of fury and lash out against all whom they consider their enemies, both at home and abroad. Kagawa, as well as other Japanese with a world outlook, must undoubtedly realize that this is where the "future of humanity is at stake" today. But the nearness

of this danger largely depends at the moment on the nature of the pressure exerted by the United States. The American people do not want this pressure relaxed, now that it has finally been exerted, until the independence of China has been assured. But they do not wish to see it applied in such a fashion as to produce the final destruction of civil government in Japan. And they look to those who are conducting American policy in the Far East to pursue a policy which shall guard against this evil thing's coming to pass.

# Education and Its Money

IF A COLLEGE or a theological seminary accepts a gift of money upon terms or under promise to limit its teaching to certain concepts or doctrines prescribed by the donor does it thereby vitiate its character as an educational institution? This question has sporadically recurred in American educational history and has always been decided by an overwhelming consensus of educators, churchmen and the enlightened public to the discredit of such an institution. The discredit inheres whether the prescribed terms are faithfully fulfilled or, in the course of years, interpreted away as no longer practicable.

The latest instance of an educational institution's falling before the temptation to accept money on such terms is that of the School of Religion connected with Butler University in Indianapolis. In this case, the multi-millionaire donor departed from the more usual procedure of making a direct gift to endowment and specifying the doctrines to be taught. Instead, he established the "Christian Foundation," an independent agency with a self-perpetuating board of trustees from whose funds substantial annual amounts are to be dispensed to the School of Religion for its current expenses so long as the conditions as to teaching are faithfully met. Should the school, in the judgment of the trustees, depart from these teachings the flow of funds would cease. The school has been operating under this arrangement, it is now confessed, since 1937, though the fact has only recently been made public.

Butler University was established by the Disciples of Christ, but as with many colleges of denominational origin its chief source of support has been shifted from the denomination to the city in which it is placed and to its alumni. The School of Religion, however, still maintains its traditional connection with the Disciples denomination as a seminary for the training of ministers. The type of instruction dictated by the gift of money purports to guarantee the continuance of the school in the denominational tradition by defining the tradition in terms of the teaching of its "leaders in the United States in the first half of the nineteenth century," naming specifically Alexander Campbell, Barton W. Stone, John Smith and Isaac Errett as such leaders. The movement which they inaugurated and fostered by their teaching is defined as "the movement to restore the faith and ordinances of the Church of Christ in the apostolic days as the only logical and practical basis for the union of all Christians."

By accepting the money of the Christian Foundation, the School of Religion pledges itself to teach this particular conception of the Disciples principles on penalty of the withdrawal of further financial support. Should a teacher profess to have discovered a deeper-lying, broader and richer interpretation of the basis of Christian unity, either in the minds of these early nineteenth century leaders, or in the New Testament, or in the mind of Christ, or in the spirit in which the contemporary ecumenical movement is seeking to unite the divided church, such a teacher would have to be dismissed in fulfillment of the terms of the contract under which the school receives its support from the Christian Foundation.

This school has thus mortgaged its freedom of research and the possibility of growth in this particular area of knowledge, and has foreclosed its expectation that new truth will continue to break forth from the Word of God. The mortgage by which it is bound was dictated by one man, whose devotion to the cause of Christ and to the truth as he sees it is freely conceded, but who would be the last to put forward any claim to scholarly competence as a judge of the matters to which he has bound the School of Religion. Making no pretension to such competence he not only binds the school to an absolute creed —the *only* basis of Christian unity is the restoration of the faith and ordinances of the apostolic church—but sets up as authoritative interpreters of the creed certain men who lived a century or more ago. *Their* interpretation of the "faith" and *their* interpretation of the "ordinances" are thus bound anew upon the school each year by its acceptance of his money.

The full significance of this action is illuminated by contrast with the procedure of these early leaders themselves. Not one of them could have been persuaded to bind the future to an acceptance of their interpretation of the Christian faith and ordinances. They bore their testimony to the truth as they saw it. Subsequent decades have honored them and the future will honor them still more for the permanent contribution which they made to the problem of Christian unity. One of them, Alexander Campbell, founded a college whose pre-eminent function in his lifetime was the education of ministers. Yet Campbell would have spurned the suggestion that his teachings were characterized by a finality which would warrant his binding Bethany College to turn to him and his writings in all future time as the norm of scholarship or of Christian truth. He and his coadjutors were content to trust the future to the church of the future and to the colleges of the future.

It is an ironical fate that a School of Religion, founded by Disciples and professing loyalty to the Disciples, should in this late day have allowed itself to be seduced by money to abandon and betray the highest ideal which its own tradition has held aloft. Once or twice only has this thing occurred in more than a century of their educational history. The Disciples have an ingrained historical conviction against binding the word of God by setting up a formal creed as a definitive and exclusive statement of their faith. Even more have they inveighed against the acceptance of any leader as an authoritative interpreter of their position or purposes. They have professed to stand for an open Bible and a free intelligence in interpreting it.

This ideal is proclaimed in their churches and embodied in all their educational institutions. They hold, in theory, that the living church is forever competent to read and understand the Scriptures and to learn the mind of Christ. The major premise of all their thinking is that the truth can be trusted to protect itself without the legalism of creedal standards or the commercialism of simony. That the truth may be bought and paid for with money is profoundly repugnant to the historical instinct of this denomination, as indeed it is to Christians of all denominations.

Dean Frederick D. Kershner, of the School of Religion, defends the acceptance of this money by his institution in an apologetic which has amazed his brethren of the denomination. In a labored article he declares that the terms dictated by the donor do not constitute a creed, but only a contract! With a naiveté of which his friends would have supposed so astute a thinker incapable, he contends that the school has the right to make a contract with the donor of money without thereby committing itself to a creed. Schools are always making contracts—contracts with teachers, contracts with builders for the construction of new buildings, and so forth. By classifying the arrangement with the Christian Foundation as a "contract" Dean Kershner hopes to evade the stigma which Disciples attach to an authoritative creed.

This, obviously, is not only a specious subterfuge but an aggravation of the offense. Had the School of Religion merely proclaimed a creed to which it intended to adhere, its offense, while inconsistent with the spirit of scholarship and repugnant to the Disciples tradition, would have had no such ethical implication as inheres in a contract. A creed is a standard of doctrine spontaneously and freely set forth as a testimony of the beliefs of the body of people who subscribe to it. It can be altered or reinterpreted or altogether abandoned at the will of the body as freely as it was first proclaimed. But a contract on a money basis, in terms of a *quid pro quo*—a *quid* of specified doctrinal teaching for a *quo* of money—this is plainly so much more than a creed that one marvels at Dean Kershner's lapse into use of the word as an escape from the educational and denominational embarrassment in which his school is caught.

That the authorities of the School of Religion—and perhaps even the trustees of the Christian Foundation—were more or less aware of the repugnance with which their "contract" would be regarded by educators generally and by their denomination would seem to be indicated by the furtive manner in which the arrangement was entered upon. It seems to have been consummated in 1937, but came to public light only in 1941. It is understood that the annual benefaction is very generous, sufficient to maintain the school on a comfortable basis in these times which most endowed schools find so desperate. Yet the fact that the Butler School of Religion had achieved the good fortune of connecting itself with a practically unlimited source of financial support was not heralded to the public as a matter for general congratulation.

In the controversy that has now broken out in the Disciples press the defenders—including even Dean Kershner himself—make much of the fact that the content of the doctrinal contract is known to but few if any of the teachers in the institution. This fact is pointed to as an indication of the innocuousness of the "contract." It is of so light importance that the very teachers who are bound by it have not been informed of its nature! One professor tells of his effort to secure a copy. He was unable to find it in the dean's office, the president's office or the office of the secretary-treasurer of the university. At last "an Indianapolis minister slipped me a duplicate of one which had been given to him secretly." This professor then argues that "the document called a creed has turned out to be a business contract between the university and some of its donors, a 'lawyer's document,' " as Dean Kershner had previously described it.

The furtiveness of this transaction spells academic injustice to the teachers as well as deception of the public. As Dean Forrest of the University of Virginia points out, if the school fulfills the conditions of this contract the time will come when some professor will be summarily dismissed because his teaching does not conform to the contract. In which event the issue will be in the hands of the American Association of University Professors to investigate the conditions of academic freedom at Butler University. The effect of concealing this contract from a teacher in this school is to make the security of his position contingent upon the fulfillment of conditions of which he is kept in ignorance.

Butler University and its School of Religion have too honorable a history to have allowed its standing to be tarnished with such an action. No doubt the motives of the donor were above reproach. But just because he is a man of high ideals and generous impulses, it would seem that had the authorities of the School of Religion undertaken patiently to show him the academic, the denominational and the ethical implications of his plan, he would gladly have trusted his money to the spirit of fidelity to truth which characterizes American education and the spirit of loyalty to the Word of God which characterizes his own Christian brethren, without resorting to the gross violation of both by buying such loyalty with money. If he could not be brought to make his gift on this higher level, the duty of the university and its School of Religion should have been clear.

# Sundays Old and New

EDITOR THE CHRISTIAN CENTURY:

SIR: When a man of letters, at the request of innumerable friends, tells the story of his life, he will probably let himself go on the Sabbaths of his youth. He describes them fiercely or contemptuously or perhaps sadly. So a dismal picture of the old Sundays gets abroad and is accepted. But do you ever question the accuracy of this picture?

Men of letters are not always the best witnesses to speak for the rank-and-file. If they were ordinary people they would not be "men of letters." And I sometimes doubt whether their memories have not been distorted, and as a matter of fact whether they did feel at the time

the boredom and revolt which afterwards their pens described. Men of letters may write "in the part."

I do not imagine that you yourself keep Sundays as the Puritans did or that you would defend their customs. How many members of your staff would listen attentively to a sermon of an hour and a half? Even a political speech of that length is considered today a little long and a diet of worship must not be allowed to interfere too much with other engagements. No one wants to restore the old ways. Only I should like to ask you whether you and the friends of your own time do not remember on the whole as most happy those Sundays spent in your boyhood.

I have often spoken to friends and compared notes with them, and found they agree with me in saying that among the days of childhood and youth there is the light of morning upon those Sundays when we never thought of not going to church. And the rest of the day, though we put away our games, was pleasant, and all the more so because it was not like other days.

As a matter of plain fact I never knew myself the so-called "Puritan Sabbath" (how many people ever did?), but we did keep Sunday, and we kept it happily and even merrily. Do you remember the suppertime on those days? And do you agree that so far as you and your friends are concerned, you are grateful for those golden memories?

But it is the new Sunday that worries me. It must be a most boring and tedious experience. I can imagine a historian of 2000 A.D. describing the revolt of the present generation, and the dreary pursuit of joy through speed. It is admitted, he would add, that changes were needed, but these poor fanatics instead of going to church went in dreary queues to see films, and instead of a good tramp in the country between church times they went in those curious contraptions they used to call "automobiles," which can still be seen in museums. Instead of sitting proudly at the end of his pew father sat at the wheel, eager to go as fast as possible and to see as little as possible on the way to a place which he did not want to visit, and the family meekly sat it out. Tired of hymns, they took to what they called "jazz," a horror borrowed from the cachinations of Mumbo-Jumbo who, though dead in a jungle, lived still.

It was all very dreadful, the historian added, and "we must not dwell too long upon this interim period, before the Christian church recovered its day of worship, which of course was not like the old Sundays in all its customs, but did seek the same realities." And he told too with what a shout of relief the younger generation hailed the "return to church." "Positively exciting!" they called it.

So it should be. Perhaps the men of letters who are brought up today may speak afterward critically of these new Sundays. "No one can have any idea," they will remark, "of those emancipated Sundays of the anti-Puritans, when we went a conscientiously dreary company to the cinema to keep our holy-day. Thank goodness for the return to church!"

But this return will not be a restoration of the old, but something neither old nor new.

Ever yours,
QUINTUS QUIZ.

# VERSE

## *Inheritance*

"*VOUS êtes Americaine,*" the brown boy said;
Beguiling me with an exotic charm,
He slipt the lovely bauble on my arm—
"*Americaine très riche!*" I shook my head,
Yet weakly, following where the piper led
Into a far mirage too blue, too warm.
He laughed, I tossed some francs—where was the harm?
He gave me dreams, I gave him only bread.

Americans are rich. He thought so then
And I, vast leagues away by now, agree;
Today I sat beside a quiet sea
And dared to share my thoughts with freeborn men,
And ate my buttered bread, and drank my tea,
And prayed aloud—a rich American!

RUBY WEYBURN TOBIAS.

## *Enemies*

MAN has survived the jungle, swamp and cave;
Mastered the peak, and overcome the wave.
Yet how, in bomb-wrecked towns and smoking lands,
Survive the world that his own science gave?

STANTON A. COBLENTZ.

## *Quatrain*

BRIGANDS and knaves of war have need
To conjure luck and wheedle fate;
For spoils are luscious, but the seed
Is difficult to propagate.

KATHARINE WELLES WHEELER.

## *Where Art Thou?*

"WHERE art thou, Adam?" Terrifying cry
Which smote the drowsy Garden, long ago,
When suddenly, unseen, the Lord passed by
And suddenly the flaming sword hung low.
"Where art thou, Adam?" Groveling, then, afraid,
The First Man answered: "I am here." So small,
So shameful: Adam, conscious, unarrayed,
A naked soul and body, heard the call.

Insistently, the Voice demands today,
From us, the Sons of Adam, "Where art thou?"
Imperative, the call brooks no delay;
The flaming sword hangs lower: Answer now!
Our naked souls have heard the piercing cry;
Again the Lord, himself, is passing by.

AMY S. BRIDGMAN.

# America United—On What Level?

By E. Stanley Jones

MARK SULLIVAN says that America as a nation is suffering from schizophrenia, split personality. Hence our indecision and consequent unhappiness. That we are suffering from a split personality there is no doubt whatever. If the polls show about 80 per cent of the people opposed to our entrance into the war, in Washington you find about 80 per cent of the newspaper men and the officials saying that war is inevitable; that we must go into it to save democracy. This means that a minority group is plunging us into war to save democracy—democracy which is based on rule of the majority! The irony of that is a part of our confusion. Two leaders of the two great democracies meet and decide on war aims and the basis of world reconstruction, and then simply come back and announce to their countries what they have done in the name of democracy!

If the country is confused and split, so are the churches. When peace was here nearly all the churches passed resolutions repudiating war, but now that war is here many have scrapped all those resolutions and are ready to join in the cry for war, saying in essence: "Just for this time only; afterwards we will again repudiate war." In the great statement of Frances Willard on the aims of the W.C.T.U. there is an item that says the union will stand for "peace," but the presidential address in the recent national convention said that the women would limit their endeavors to the area of temperance as they are too much divided on the question of "peace." Even these noble women reflect the moral confusion.

### *Our Moral Confusion*

The moral confusion is this: we believe in peace when peace is here, and in war when war is here. Professor Wieman justifies this *volte face* by saying: "One swims north to get to the shore, but when the current sweeps him around to the other side of the island he swims south if he is still seeking the shore." The fallacy there is that the swimmer is swimming in the same physical element whether he is swimming north or south, but in the moral realm one who repudiates war as immoral and then reverses himself and blesses it as moral is not swimming in the same moral stream. He has changed streams entirely and with it the shoreline he had in view. In a moral universe you change your moral ends when you change your moral means, for "the ends pre-exist in the means."

If you take Hitler's means you will arrive at Hitler's ends in some form or other. This was vividly illustrated by the Roosevelt-Churchill declaration. That declaration said many good things for which we are grateful. But it would use Hitler's means to get rid of Hitler and then makes the statement that the Allies would keep armed in order to keep unarmed the aggressor nations. In saying that we, the righteous, will police the world and keep down the unrighteous, we have come out at the same place that Hitler has come out, for he intends to police the world against the plutocrats and the communists, in behalf of a morally superior race. We are using Hitler's means and coming out at Hitler's ends, for as sure as fate the means determine the ends.

### *Pagan Means and Christian Ends*

We are a split personality trying to put together pagan means and Christian ends. This house of our national soul is divided against itself and it cannot stand. The hesitations of our people in outer program result from a hesitation in our moral natures. The people don't really believe in war and hence their hesitation in preparing for it. In spite of all the propaganda and whipping up of enthusiasm and the pouring out of billions of money, "defense" lags. The reason is that our people have a perhaps subconscious feeling that this is not the way. The sign "For Sale" on an army truck filled with American soldiers expresses a good deal of the "morale."

Mark Sullivan says that this period of split personality will pass and we will be united on the level of war. That is possible. Whenever the individual is divided against himself it is usually because there is a conflict between ideals and conduct—the ideals up there and the conduct down here. Now there are two ways to unite that split personality, one by bringing down the ideals to the level of conduct, thus wiping out that whole world of ideals and moral principles and becoming united at a low level. The other possibility is to bring up the conduct to the level of the ideals and thus become united on that high level. That is really the only true method of uniting a split personality. The attempt to unite the personality by wiping out the ideals only introduces a new conflict within the personality, leaving the person more disrupted than before.

### *Union on the War Level*

The soul of America can be united on the low level of war. A war frenzy can be whipped up, all opposition suppressed or pushed to the edges, and the soul of America fused into one by the fires of hate and war. That is possible—for a while. But that united soul will not be the real soul of America; it will be a false soul created by propaganda. It will fall apart again and a period of awful disillusionment, such as followed the last war, will ensue. And the last state will be worse than the first. For the soul of America, down underneath, has a deposit of Christian tradition and cannot get away from it.

There is another possibility: the soul of America can be united at the place of its ideals. Just what are those "ideals"? They are the joint result of the Christian and the democratic impact; out of the two has come the ideal of "equality of opportunity." Both Christianity and democracy believe profoundly in equality of opportunity. Not "equality," for we are not all equal in endowment, but "equality of opportunity." That is the underlying

reason for our fathers' breaking with the old inequalities of the stratified social order of Europe and coming to a land where they could have equality of opportunity.

The soul of America can be united at the level of its ideals—equality of opportunity. Its energies can be gathered up and poured into a crusade for equality of opportunity. When you touch equality of opportunity there is instant response in the soul of America as if a long lost note had been suddenly struck. That is the thing we found that made the last war seem like a crusade. We were going to make the world safe for democracy—not merely our country, but "the world." The world would share this equality of opportunity. When that didn't happen and a world of inequality and intrigue and suppression emerged out of Versailles we sank back disillusioned and bitter. Now we are asked to go into it again—to go into it to suppress the Germans at the end by our policing might. That end isn't good enough and there has been little response. Scarcely a wave of jubilation at the declared aims of the Allies—why? Well, it touches no deep notes, for it gives us at the end a victorious Anglo-Saxon world telling the rest of the world what to do. No, that isn't good enough.

Even the Archbishop of York said the Germans must be punished for five years and then forgiven. And again there was no response. That isn't the note. On that we can build no peace. One of the German church leaders said to a friend of mine: "We do not like Hitler or his program, but we must stick to him through thick and thin, for if we are defeated we are going to be crushed and destroyed. As much as we hate to stick with Hitler, it is our only course now."

### *A More Excellent Way*

But suppose we would show them another course? Suppose we should say to them: "We have no intention of avenging ourselves on the German people for following Hitler. We are as much responsible for your following Hitler as you are. We produced him out of our blindness and stupidities. At the close of the last war we had all the strings in our hands to produce a new world. We didn't do it. We wouldn't respond to your appeal for a world just and equal to all. So we shut you up to following Hitler as the only way out. We are bitterly sorry. On bended knees we repent before God and man. We promise you before God, if you will get rid of Hitler and his ideas of world conquest we will share with you a world based on equality of opportunity. You will have to produce other leaders with whom you and we can deal. We ask you to join us in making a new kind of world. It will not be an Anglo-Saxon dominated world, or a world for white men only, but a world of opportunity for every nation, every race, every color to express itself in freedom and in contribution to the rest. We say to the Japanese and other Asiatic peoples exactly what we say to you. Come join us in a newer order, a better order than Hitler's order in Europe and the 'new order of Asia.' For this order will be based on the only solid foundation for a world order: equality of opportunity."

Suppose we should say that and mean it! Would our people respond? I believe they would, for it would appeal to the two deepest strains in our national being—the Christian and the democratic. Our people are not responding to the appeal for armed defense except in a halfhearted way, and were the profits taken out of it they would respond less, for much of this response is primed by profit. Nor are they responding in any but a halfhearted way to the appeal of the earnest and sincere men who appeal to us to stay out and center upon "America First." That appeal goes only to surface motives. It doesn't go to the depth of the American soul. But a crusade for equality of opportunity for all would go to that depth.

### *Would Germany Respond?*

But would Germany respond? Someone who knows says that 65 per cent of the German people are not with Hitler. They read of German victories as one would read a weather report—they have no enthusiasm, knowing that all this will bring a kick-back. I believe they will respond if equality of opportunity to all is offered. Not easily. For we let them down once, when they offered to make peace on the basis of Wilson's Fourteen Points and we made it on the basis of Versailles and impossible reparations. It won't be easy to gain their confidence, for we failed them once. We must not fail them again.

But even if they shouldn't respond we will have to say it and mean it to keep our own torches alight. For they are in imminent danger of going out.

Would Japan respond? At the peace table Japan asked that a statement be placed in the treaty affirming "the equality of all races." Wilson refused, saying that "it would raise the race question throughout the world." Japan's response was: "You say we are not as good as we are; we will show you that we are better." At that point Japan began her present megalomania. And we are in large measure responsible for it. We denied them equality and they answered with claims of superiority and war. Would they now respond to what was their own appeal for equality? It is hardly possible that they would not, if it were sincerely and persistently offered.

### *The Word for Which the World Waits*

I am persuaded that it is the word the world is waiting for. It is true it may fail, but I would rather fail trying this than succeed in doing the other. For in this failure there would be the seeds of a future success and in the other success would be the germs of decay and ultimate failure.

Let me be specific and reiterate a plan based on equality of opportunity, a plan which I have had no reason to change in any great measure since I first proposed it some time ago:

1. We will give equality of opportunity to everyone within our own borders. Two classes are disinherited among us—those who haven't a white skin and those who haven't wealth. We will build an economy so that every child born in our midst will have an equal opportunity with every other child to an adequate education, to a meaningful job, to recognition by his fellows, to sickness

and old age security, and all this apart from birth and race and class and color. Our democracy must be social and economic as well as political.

2. We will give equal opportunity to all to come to our shores. This would mean that we will put the Asiatic nations on the same quota basis as the rest, namely, two per cent of those here at the time of the 1890 census. This would result in only 250 people coming in each year from all Asia. Two hundred and fifty people would never be an economic problem among a people of 130,000,000. We could then stop the smuggling across the borders of Mexico and Canada. This would take the sting out of our relations with Japan and give us a toehold of good will in those relationships.

### *Equal Economic Opportunity*

3. We will insist on an equal opportunity of access to the raw materials of the world.

4. We will insist on a better distribution of the land space of the world so that crowded nations may have legitimate room for expansion. For instance, Germany may be given back her colonies. Japan may be given New Guinea for colonizing, for in that vast territory which could sustain 30,000,000 people, there are only 500,000. But would these countries stop there? Mexico probably asked the same thing about her northern neighbor when we took Texas and all the land beyond to the Pacific. We did stop there. Japan and Germany would probably do the same, provided that in addition we offered equality of opportunity in the rest of the world. We must do something like the above or else abolish all colonies for everybody and put them under an international commission until they are ready for self-government.

5. We will insist that all subject peoples or races should be given a free, unhampered opportunity to decide their own destiny. This would apply to Europe, Asia, Africa and the Western hemisphere.

6. We will cancel all national debts owing to us. And further, we will place at the disposal of an international commission the gold we have buried in our vaults, provided it is used for world reconstruction on the basis of need, apart from race or nationality.

### *A Workable Federal Union*

7. We will agree to enter a federal union based on a limitation of national sovereignty, with all nations of good will, irrespective of their particular type of government. I would define "good will" as non-aggression. I would not insist that those entering it had to be democratic; each nation must choose its own type of government. The original nucleus should include various types of governments and various races. Many of the so-called democracies are not democracies, anyway. This federal union would create a framework within which peace can operate between nations, just as our American federal union has created a framework within which peace has operated between our forty-eight states. Federal union of the world is the next great step forward.

If we took these seven steps then these huge armaments would drop off as a dead leaf before the rising sap of a new cooperative life. As someone has said, "God didn't send tanks and guns against the huge prehistoric monsters; he changed the climate and they died." We must change the world climate and these huge modern monsters will die off.

This crusade for a new order based on equality of opportunity is not something we will reserve and use at the end of the war, meantime using military means to get to that end. It is presented both as means and end—as a means of stopping the war and as an end when the war is stopped. In doing so our means and our ends are not at war with each other; they coincide and are consistent with each other.

We, the people of America, with the blood of all peoples in our veins, bound by blood to all the world and yet geographically and politically segregated, are free to offer to all alike a disinterested crusade for a new world, in which all will share alike both as agents and as beneficiaries. Have we not as a people come to the Kingdom for such a time as this? America can be and ought to be united, not on the low level of war, but on the high level of her ideals. That unity in the soul of America might be the beginning of a new world unity. It is worth trying —worth living for, and worth dying for. Here is something that could bring together both pacifist and nonpacifist, and carry both beyond their respective positions, where their differences would be sunk in a crusade for a new order.

Are we big enough to do it? Not now. But in the undertaking of it and doing it we would get bigger. We would grow with the greatness of our task.

## *Allegory*

I STAND at an open window,
Looking out over the sill of the world,
Gazing at a foreign landscape.
Behind my back
Heels click noisily on the polished floor
While shrill voices direct the placing of furniture:
Here a rug unrolled,
There a couch dragged sideways,
The casters grating and squeaking.
Everything transpires within a little circle
Of resounding brick,
A dark hoop of convention
Flung off into space.
Outside, the storm is rising:
The invisible wind
Feathering the sea before it,
And the myriad flying needles of rain
Sewing up the sky in a black pall.
But no one else glances toward the sky—
More important the exact angle of a picture,
And whether this vase looks well in that corner.
I cry out, but my voice is wrenched away.
I cry, but no one listens;
*And the house is built on sand.*

EDITH LOVEJOY PIERCE.

# Growing Political Roots

By Kermit Eby

THE EXPERIENCE was mine, as it has been that of many others, to be compelled to memorize the names of the bones of the human body, and almost immediately to forget them. After all, memorizing the bones of the body from toe to skull does not contribute a great deal to the understanding of the human organism—and still less to the understanding of human nature.

Much of the civics taught me and much passed on by me to more or less willing learners was patterned after the bone-memorizing drill: "Boys and girls, pay attention now! The President of the United States serves for four years; may be re-elected for four years, or more. There are ninety-six senators, four hundred thirty-five representatives. The President's cabinet consists of ten members. There are eight members of the Supreme Court, plus the Chief Justice. A bill becomes law by the following process. . . . There will be an examination next Friday."

This type of civics teaching is about as meaningless as memorizing the names of bones and, if my experience teaches me anything, completely ineffective as a stimulus to active and creative citizenship. I know that this is a rather dogmatic assertion, so let me now try to state the points I would emphasize if I were teaching again. In so doing, I must draw heavily on my experience outside the classroom as a more or less active participant in Chicago's political and civic life.

## I

My Chicago experiences have impressed me with the fact that the average American citizen is interested in matters affecting our democracy in direct proportion to his inability to do something about them. National elections and complicated issues excite Mr. John Q. Citizen much more than local issues. The collapse of democracy in Europe is on everybody's lips, but few indeed are concerned about the collapse of democracy in Chicago. As we guard against the fifth columnist, real or imagined, we ignore inefficiency and dishonesty in the operation of local government. The average citizen becomes "tired"; corruption is accepted as inevitable, and many, like the citizens of Lincoln Steffens' Philadelphia, are proud of it. After all, it is something to live in the most corrupt city in the world! Consequently, when the crisis comes, as it did in France, too few people have enough faith in their government and the institutions of democracy to fight for them.

Practically, then, as a teacher, I would emphasize local problems—garbage collections and budgets; civil service and the lack of it; health departments and education. Government as it affects our lives would be my primary emphasis. Mine would be the desire to bring to every student the understanding of the interdependence of all of us in our highly complicated life. The entire community would be my laboratory: labor relations would be studied on the scene. One visit to Flint during the strike, meeting striker, management and citizen groups, did more to broaden the understanding of my Ann Arbor students than all the lectures I could have given them.

Several times it has been my good fortune to take high school classes to city council chambers and to state legislatures. There they saw government at work, developed some feeling for the functioning processes of democracy. Frankly, it was only after I had spent several sessions attending state legislatures as a representative of organizations that I began to understand the pressure groups among which a compromise had to be struck before a balance could be worked out in the form of legislation. If we are to survive as a democracy, we must make our government work, and the foundation of our government rests on the precinct and ward organization which gets out the vote. Legislators have to be elected before they can serve us!

## II

Recognizing how important it is to get out the vote, we teachers and parents should participate in party politics. One good precinct captain is worth fifty resolutions, and one good alderman a thousand petitions. We so-called "good people" have never properly emphasized the role of the political organization. Actually, few of us know it exists aside from references to it in the newspapers. Instead of damning political organizations, we need to become a part of them and help get out the vote ourselves. Every time we do not do so, we default on our responsibilities. As a teacher, I would tell my students to become members of the Young Democrats and Young Republicans on their eighteenth birthday, and to learn politics by passing out handbills, cleaning spittoons and going to party caucuses, recognizing as I did that progress is slow and that if they kept only ten per cent of their youthful idealism society would be the better for it.

So few Americans appreciate the role of the politician; to the average American, politician and crook are synonymous. The politician is a catalyzer. He likes human things; he is willing to compromise! Every time we condemn the politician and the party processes we are weakening our form of government. Before a free people abrogate their prerogatives, they must be influenced to distrust their political leaders and be made willing to follow a demagogue. If I remember correctly, Hitler had to discredit the Weimar republic and its leaders before he could seize power. Discrediting politicians is a favorite American pastime, and we who do so are forgetting that sovereignty rests in the people and the people's leaders. Therefore, as a teacher I encouraged my students to become acquainted with politicians, to understand through first-hand experience how important the role of the politician is and to become politicians themselves, remembering always as I did so that we get the kind of government we deserve in a democracy and that those who govern us are representatives of our values and examples of our

conduct. If we do not recognize this fact, so much the worse for us.

III

As a teacher I was scornful of compromise. Politicians were fixers. What we needed, I used to declaim, was men who stood for truth and right. Decisions, it seemed to me in my cloistered world, were easy if one had the courage of his convictions. To this day, my reactions are colored by much the same type of thinking, however much, intellectually at least, I recognize the fact that few decisions in organizations and politics are simple problems of moral arithmetic. The truth isn't all on one side, the evil on the other. We mortals are not gods on Mount Olympus. Instead, we are relatively enlightened human beings trying to arrive at a decision which will "promote the common welfare."

Here, it seems to me, classroom teachers are the blindest of people—only university professors are blinder. They become so used to getting their way by association with children and insisting on their everlasting rightness that ultimately they are incapable of mental adjustments. Incidentally, it has never been my conviction that democracy can be strengthened materially by learning its literature when the teachers who teach the literature are themselves dictators. More than ever, it seems to me that it is through our attitudes and the values we emphasize that others are influenced. Citizens, to be effective in a democracy, have to be prepared; and the best way to prepare them is to train them in the examination of evidence. Controversial issues must be approached honestly from every side. After the evidence is examined, students must be encouraged to act; otherwise they disintegrate.

No contemporary phenomenon impresses me more than the general acceptance of the idea on the part of many Americans that democracy has arrived, is perfect. No society is perfect. Perfection is achieved only as we strive to make this a better and more livable world. So today, more than ever, we need to restore the people's confidence in their rulers, need to give everyone a stake in society, Homeless, hungry and unemployed men are not democracy's best defenders. If we would make our nation secure, we can do so only by making every citizen in it feel that no other form of government or organization of society can offer him more. Hitler came to power by appealing to youth, an unemployed, disillusioned and spiritless youth. Without the normal integrations of job, marriage and community activity, they turned to Hitler!

So when I teach again, my spare time will be given to teaching the adults in my community, as well as my students, that there can be no security in the midst of insecurity, that the economic and social problems of America must be faced and solved; otherwise, we will all go down together. In my teaching, formal and otherwise, I will advise against the building of more and more powerful horizontal pressure groups, interested in the security of their members alone. My three and one-half years in Chicago have convinced me that we need more vertical organizations which embrace all strata of our society; we need cross sections of our city, including the butcher and the baker as well as the lawyer and the teacher. Otherwise we will see one part of the community organized and competing with another. In the words of President Robert M. Hutchins of the University of Chicago: "Almost the last question an American is expected to ask about a proposal is whether it is just. The question is how much pressure is there behind it or how strong are the interests against it. On this basis are settled such great issues as monopoly, the organization of agriculture, the relation of labor and capital; whether bonuses should be paid veterans, and whether a tariff policy based on greed should be modified by reciprocal trade agreements."

IV

While teaching in Ann Arbor from 1931 to 1937 I had vague intentions on the subject of broadened social responsibility, the need for all of us to work together in the community. Now I am convinced that we must do so or we will perish. This is a machine age—the machine demands regimentation for its operation. At present our economy is geared to war and our production to war machines. Up to now we have lacked moral insights and the spiritual vigor to use our machines and their output for man's upbuilding. We must do so! And here I would teach my pupils that they, with us, must live for the common welfare; that it is sometimes more difficult to live for a cause than to die for it, for death does not eliminate the problem.

After this war someone must reorganize the world. Now there are no plans, no courts, no leagues. We are asked to die for moral values—freedom of religion, speech, press and assembly—and we deny them to achieve our ends. More than ever, as a teacher, I would strive to have my students see that democracy stands or falls on the strength of character of its citizens. We are alone in the voting booth, and no laws are foolproof.

In the last resort, we must trust somebody. There is no substitute for character, no substitute for the man who is not for sale. Every day I see people refusing to stand for what they once believed, see the increase of mob hysteria, and as I watch I resolve to teach some more students some day that the world needs more Niemöllers and fewer Hitlers, more idealists and fewer cynics.

## *This I Know*

THEY list for me the things I cannot know:
Whence came the world? What Hand flung out the light
Of yonder stars? How could a God of Right
Ordain for earth an ebbless tide of woe?
Their word is true; I would not scorn their doubt
Who press their questions of the how and why.
But this I know: that from the star-strewn sky
There comes to me a peace that puts to rout
All brooding thoughts of dread, abiding death;
And too I know, with every fragrant dawn,
That Life is Lord; that, with the Winter gone,
There cometh Spring, a great, reviving Breath.
It is enough that life means this to me;
What death shall mean, some sunny Morn shall see.

THOMAS CURTIS CLARK.

# International Phlebotomy

By Marion Monsell Taylor

NO STUDENT of the history of medicine can fail to sense the striking analogy between the quaint custom of blood-letting, so unquestioningly trusted by our forefathers to cure them of every disease under the sun, and our own time-honored faith in war as the remedy of the ills which affect our world. For many generations it was believed that men's physical miseries could be cured by draining off the lifeblood on which their recovery really depended. It seems incredible, but this illusion persisted for literally hundreds of years. Phlebotomy, or blood-letting, was universally accepted by the doctors of the time.

Nobody understood why such a practice should be followed. Nobody undertook to search out its relation to the causes and effects of illness. Bleeding was the thing to do, and bleed they did. If you were ill, something drastic must be done. The more gory, courageous and heroic the deed, the better. Such a crisis afforded no occasion for thought. Action was what counted, not diagnosis. Tradition approved and everybody agreed that bleeding was the first thing to do.

Do the people who today are defending war as our only recourse, have the benefit of a careful diagnosis of the nation's or the world's difficulties? Do they act on the basis of knowledge gained by respected students of fundamental human relationships? And if they are sure they know what is the matter, what proof do they bring forward that war will cure the trouble? May not international phlebotomy be as irrelevant to a cure as individual blood-letting? Is it not at least conceivable that it adds to the sickness of society instead of curing it?

### *They Meant Business*

As for phlebotomy, there were no half-way measures about it. Our forefathers, when they set out to cure, meant business. Bleeding was not considered properly administered unless it left the patient unconscious. "Bleed until syncope" was the formula. And today they are telling us that "half-way measures will not do. We must prepare for total war."

There were various schools of thought about bleeding, but all schools bled their patients. The Hippocratic method was to bleed the victim on the side opposite the lesion or affected spot. With the rise of Arabian medicine, around 900 A.D., some doctors held that the blood should be drawn from the same side. Learned arguments adorned each theory with festoons of verbiage. It may be only an ironic detail, but today some insist that we should do our bleeding on the other side of the world while others declare that it must be done here. Yet nobody doubts that we must bleed. Or perhaps it would be more accurate to say that only the "nobodies" doubt.

As late as our own colonial days, the free letting of blood was the generally accepted practice for all "humours." Diaries and other records of the seventeenth and eighteenth centuries are filled with allusions to it. It was indiscriminately resorted to in cases of cancer, "plague," rheumatism, yellow fever, "sickness after whipping," insanity or anything else. An old saying of the day ran:

> By bleeding to the marrow cometh heate,
> It maketh cleane your brain, relieves your eye,
> It mends your appetite, restoreth sleepe,
> Correcting humours that do waking keepe,
> All inward parts, and senses also clearing,
> It mends the voyce, touch, taste, smell and hearing.

The *Virginia Almanac* for 1787 has this cheerful entry for March: "The latter end of this month you may purge and bleede, although not absolutely necessary if you are in perfect health." It was not merely the uneducated and ignorant people who thus played fast and loose with life in their quest for health. A memorandum survives from the Virginia House of Burgesses which notes: "A Fast for ye great Mortality. The people dyed, 1688, as in a plague. Bleeding the remedy. Ld. Howard had 80 ounces taken from him." From George Washington's diary for 1760 we learn: "April 19. Doctr. Laurie came here. I may add, drunk. April 20. Mrs. Washington was blooded by Doctr. Laurie, who stayed all night."

### *George Washington's Experience*

As a matter of fact, George Washington himself almost certainly lost his life because of copious bleedings administered to him during the illness which proved to be his last. A few weeks after Washington's funeral, one of the physicians who attended him at the end wrote to another: "You must remember he [Dr. Dick, the third doctor] was averse to bleeding the general, and I have often thought that if we had acted according to his suggestion when he said, 'He needs all his strength. Bleeding will diminish it,' and taken no more blood from him, our good friend might be alive now. But we were governed by the best light we had. We thought we were right, and so we are justified."

When General Washington was taken ill, he had himself bled by his overseer before sending for any doctor. The record says, "12 or 14 oz." were taken. When the doctor arrived two copious bleedings were resorted to. Then two consulting physicians were sent for and another bleeding drew thirty-two ounces of blood from the sinking father of our country. "We thought we were right, and so we are justified." But the patient died, and history has a different view.

If some of the patriots and educators of colonial days, including the man whom we honor as the father of this nation, lost their lives as a result of action without understanding in the realm of medicine, may it not be that our leaders today are just as fallible and even more deadly in the realm of international health? And if no magic intervened to save Washington from the results

of ignorance, is there any wizardry which will step in to preserve us from the practice of international blood-letting?

On this matter we seem to have learned no more from history than did the generations of doctors who preceded the nineteenth century. Whatever failures ensued from their practice of phlebotomy were attributed not to the method but to failure to be thorough enough in the use of the practice. It is the story of war all over again. "We must fight now because we did not take Berlin last time." One physician records the fact that he bled a tough rheumatic patient sixty-four times! A certain Guy Paton wrote that he bled his wife twelve times, his son twenty and himself seven. The last war to end war did not end it, so we'll try again. We let the Germans off too easily then. This time we'll really bleed them.

### *The Clergy Prescribed Bleeding*

But what about the clergy? Did not simple humanity suggest to them to put a stop to this insane and inhumane practice? The answer is, of course, that the clergy were the children of their own age. In their function as healers —a duty commonly assumed by ministers—they prescribed phlebotomy without hesitation or compunction. It is true that they seemed to consider its actual performance beneath their dignity, and often farmed out the job, usually to the town barber. This clerical squeamishness strikingly suggests the modern clergyman's acceptance of exemption from the draft for military service. But as he then assumed the responsibility of diagnosis and prescription, without carrying through the consequences of that responsibility, so now many are crying aloud for the letting of others' blood without touching with so much as one finger the gory realities they invoke for others.

This raises the question why we should pay special attention today to the war cries of bishops or theologians. Do they really know what is the matter with the world? And if their diagnosis does appear to be reasonable, what demonstrable relation does their prescription of social blood-letting have to the cure? We now know that it would have been better if colonial clergy had allowed themselves to be guided by simple humanity and kindness than by the pseudo-science of phlebotomy. May it not be true wisdom to govern ourselves today by the elemental human sympathy and brotherliness for which tens of thousands of ministers with no pretensions to statesmanship still (thank God!) contend than by the counsels of learned churchmen who advocate another mass bleeding?

Through the natural sciences, where knowledge has made its greatest advances, we have learned that this is a rational universe, governed by an inexorable sequence of cause and effect. Phlebotomy failed to look for causes and to relate intelligently the effects it produced with the real sources of illness. Its methods consequently were irrelevant and it killed where it meant to cure. The war advocates, with similar irrelevance, seek to deal by blood-letting with the group illnesses of human society, and they too kill where they mean to cure. There is no doubt that they are as earnest, conscientious and sincere as was the famous Dr. John Lettsom of the good old days in London. But will they envy him his epitaph—

> I, John Lettsom,
> Blisters, bleedes and sweats 'em.
> If after that they please to die,
> I, John, lets 'em.

# *BOOKS*

## The New Sovereignty

THE MANAGERIAL REVOLUTION. *By James Burnham. John Day Company, $2.75.*

THE BEWILDERMENT among present-day social philosophers is the result of their attempt to explain the present and predict the future of civilized human society by either one of only two hypotheses: (1) that capitalism is being overhauled and will emerge in a stronger, more permanent form after the crisis; (2) that capitalism is giving way to a socialistic, classless economy, with its concomitant of internationalism.

Philosopher Burnham, teacher of philosophy at New York University, argues, with the cool, objective impartiality of a descriptive scientist, a third hypothesis: that the trend even in the United States is toward a "managerial society" which promises to be sufficiently permanent (not transitional) to warrant its being treated as a generically different type from that of capitalism or socialism.

In this new order, most clearly exemplified by the politico-economic structure of present-day Russia, there will be a new privileged and exploiting class—the "managers." These, for the most part, will be men who have managed, at first hand, the instruments of production in the old capitalistic economy, thanks to the vacancies left in those positions by the retirement from them of the owners (the finance-capitalists). Of course, there will also be some political bureaucrats among them at first. But the defining characteristic of the new society will be the *technical* controls exercised by a group of managers as coordinators, executives or industrial organizers relative to a state-owned apparatus of instruments of production, in a planned economy involving a new non-capitalistic medium of exchange and income. The locus of sovereignty will have shifted from ownership of capital or property to the management of the instruments of production.

American liberals, with their socialistic and technocratic expectations, will welcome this conclusion. But what Burnham has to say about the future of liberals themselves in the managerial society is going to disappoint, if not alarm, them. They are to have no future. The managers, the new commissars, are going to have to exert dictatorial control (by force where necessary) to achieve an internal unity and technical efficiency sufficient to compete successfully with other managerial states. Such competition is to be both military and economic, until three superstates emerge—an Asiatic, including eastern parts of Russia and probably dominated by Japan; a European, including western Russia and Africa and probably dominated by Germany; and the Western hemisphere, probably dominated by the United States.

Martial tensions and explosions among these three superstates are to continue for some time. A liberal in that situation will be as little in his element as a fish in a landslide. Perhaps, after a number of decades or longer, a tendency toward more democratic or socialistic control of the instruments of production will emerge, with a view to an economy of abundance.

In our country, New Dealism with its ever extending control over business and industry and its placing of the *real* legislative functioning in the hands of committees or bureaus or of their chairmen, leaving the parliamentary processes of Congress a more and more nominal function and a mere sop to a people conditioned by democratic ideology—all this is a symptom at home of what has already become explicit in other parts of the world.

There is a chance for the transition from the old to the new way to occur without armed repression in the United States, the present world crisis being a sufficient reason in the eyes of an increasing number of its citizens. But Burnham believes it more likely that force, violence and purges will, to a considerable extent, cauterize our national life during the transition. The prediction is made soberly, with nothing of the wishful revolutionary's mood behind it.

Two important questions arise in the mind of the reader of this teasingly forthright and historically bottomed book: (1) Does not a world survey indicate that the managers-in-chief of the new states are (and are likely to continue to be for some time) political opportunists, using industrial technicians and coordinators for their non-democratic ends, but certainly not being managed by them? (2) Have we not, in this country, a better chance of making the transition to the new non-capitalistic economy without internal violence and its consequent dictatorship, if we let the pressure of foreign developments gradually drive home the necessity of change to our people *without getting militarily into the present war?* Might not a premature war, waged against social organisms already geared to fight on the new economic basis like Germany, tempt—even force—our leadership to resort to dictatorial controls to step up the rate of transition, a transition we might make with some measure of self-government if given a little more peacetime?

VIRGIL C. ALDRICH.

# Books in Brief

AN INTRODUCTION TO THE HISTORY OF EARLY NEW ENGLAND METHODISM, 1789-1839. *By George Claude Baker, Jr. Duke University Press, $2.50.*

A few Methodists had preached in New England before 1789. John Wesley himself had preached one sermon in Boston before he became a Methodist. By 1789 there were, it is estimated, over 40,000 Methodists in the United States with eleven conferences and a national organization. But not until the appointment of Jesse Lee were any inroads made upon the "standing order" of New England. Mr. Baker's study—a thesis, one suspects, from the thoroughness of its documentation, its direct dependence upon source material and its fifty-page bibliography—traces the development of Methodist churches and circuits in New England during half a century, the attitudes of the Methodists toward such social questions as war and temperance, and the part which they played in bringing about the disestablishment of the New England churches.

VICTORIA'S HEIR. THE EDUCATION OF A PRINCE. *By George Dangerfield. Harcourt, Brace & Company, $3.00.*

Why is it that since Lytton Strachey no one seems able to write on the reign of Victoria save in a mood of high irony? Mr. Dangerfield evidently intended to write a serious study of the relation of the British throne and court to the social issues paramount in British and European life during most of the nineteenth century. But while he makes some acute comments on the struggle over repeal of the corn laws and the evidence before the royal commission on housing of 1884, the total effect left by his book is that of another attempt to add a footnote to Strachey. A vivid account is given of the mutual detestation in which the prince who was to become Edward VII and his nephew who was to become Wilhelm II held each other. Yet even in this connection, Mr. Dangerfield's conception of the royal feudists is so derisive that he feels obliged to minimize the effect which the personal quarrel had on history. "A tiff," he calls it. A very tragic tiff it may have been for the peace of all mankind.

# Books Received

*Old Chicago Houses.* By John Drury. University of Chicago Press, $4.00. (To be reviewed.)

*Pistols for Hire.* By Nelson C. Nye. Macmillan, $2.00. A "western" dealing with the life and times of Billy the Kid and with the background of his exploits in the Lincoln county (New Mexico) cattle war. The incidents are fictitious, but the author has attempted to make them conform to the known facts and to portray accurately the historical characters that are introduced. Some students of this period of frontier history will say that he is too hard on old man Chisum, in making him the patron and protector of the Kid, but certainly he deserves praise for painting Billy not as a romantic hero but as the cold-blooded ruffian that he was. In part the author has caught the atmosphere of the time and place, but he does not know the cowboy vernacular very well and there are many anachronisms in his slang. Nobody said "you guys" in the 1880's.

*Stories for Junior Worship.* By Alice Geer Kelsey. Abingdon-Cokesbury, $1.00. Some of these stories are from history, some from nature, some from the Bible. All are well told, have sufficiently obvious meanings, and are suitable for junior worship services or for private reading.

*Your Personality—Introvert or Extravert?* By Virginia Case. Macmillan, $2.50. (To be reviewed.)

*The Imitation of Christ, from the first edition of an English Translation made c.1530 by Richard Whitford.* Edited by Edward J. Klein. Harpers, $3.00. Every reader and lover of the *Imitation*—long associated with the name of Thomas à Kempis—will want this memorable edition, however many others he may have. The text is that of the first complete English printed version, revised only by modernizing the spelling and changing an occasional construction that would no longer be clear. The extended and learned introduction traces the history of the *Imitation* in its English versions, compares the various translations and discusses the influence of Whitford's on the style of the King James Version of the Bible. It may be plausibly claimed that Whitford is entitled at least to share with Tyndale the title of "the father of English prose." Probably both of them must share it with others too, but the immense popularity of Whitford's work, which had almost countless reprintings in the sixteenth century, adds weight to the claim in his behalf. And besides all these questions of literary scholarship, this is a beautiful and readable edition of one of the very greatest devotional classics of all time.

*Christian Truth in History.* By Hugh Miller. Harpers, $2.50. (To be reviewed.)

*Fortune's Cup.* By Gordon Malherbe Hillman. Thomas Y. Crowell, $2.50. A novel which is announced as having "a colorful background of college and newspaper life," representing "the clash of two different generations," and giving "the savor of how it feels to work on a modern metropolitan newspaper."

*I, Nathanael, Knew Jesus.* By Van Tassel Sutphen. Revell, $2.50. This imaginative story of the life of Jesus is put into the

mouth of the apostle, Nathanael, presumed to have been the same as Bartholomew. The presumptions are: first, that Nathanael was a person of naturally skeptical mind, "a first-century modernist," who loved Jesus before he fully believed in him and in whose mind there gradually emerged a belief in his divinity; second, that Nathanael outlived all the other apostles and was acquainted with the written Gospels before he put his own memoirs into writing as a supplement to what others had written. This literary device of telling the story of Jesus as he may be imagined to have impressed this or that person, or several persons, among those who knew him has been used rather frequently in recent years. The results are not without interest, though their historical value is even less than that of the Apocryphal Gospels which were put forth in such abundance in the second century, but which soon passed into the literary shadows.

*Twelve Who Ruled, The Committee of Public Safety during the Terror.* By R. R. Palmer. Princeton University Press, $3.75. (To be reviewed.)

# CORRESPONDENCE

## A Theological Curriculum

EDITOR THE CHRISTIAN CENTURY:

SIR: Even after three years of meeting with committees which were revising the theological curriculum I found Mr. Albright's article (Sept. 3 issue) suggestive and stimulating. I am in agreement with his confidence that theological students might become acquainted with the epoch-making books of the Christian religion without being ruined either morally or intellectually. Our own present revision will greatly increase the prescribed subject matter and will, we hope, give the student in our institution a more comprehensive acquaintance with the Christian tradition. We plan also to give him a comprehensive and also an intimate acquaintance with the modern church as an institution in society. I do not believe that the mastery of a list of books will achieve this second objective.

But my major objection to Albright's list is that it asks the seminary to do too much. In the first place, it is too much quantitatively. A list of 65 titles which includes the Bible, the *Church History* of Eusebius and the *Summa* of St. Thomas is a Gargantuan repast. In the second place, the college of liberal arts and not the seminary should be held responsible for introducing students who are given a general education to the epoch-making books of the Christian church. At Chicago we are planning and hoping for such a course to be offered to students at the divisional or college level. I believe that an introduction to these classics is a valuable part of a general education and a prerequisite to theological education. Yet for all these qualifications I feel like giving three hearty cheers for Mr. Albright. He may help us to concentrate on important elements in theological education.

The Divinity School, University of Chicago. ERNEST CADMAN COLWELL.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not think that a seminary curriculum should be "centered" about books, however important historically and still enriching. It must be "centered" about the task which ministers must perform in the church of today, and fit them to discharge it.

But the emphasis upon familiarity with the outstanding books in Christian literature, books which had a decisive influence upon the development of Christian thought and life and institutions, is wholesome. The suggested list is excellent, although I find two serious omissions—liturgies in which Christians have worshiped, and some sermons by the most moving and enlightening preachers. Theological students should certainly know something of all the books in this list, and a great deal of some of them, and most of all the Bible. Ignorance of history accounts for many modern vagaries and always means an uncultured ministry whose thinking is thin.

The practical problem is how most profitably to get this reading done. During the session there is insufficient time for so much historical reading, with contemporary books to be looked into, skill in preaching, public prayer, religious education, etc., to be acquired, and practical work carried on. To be sure many of the suggested books are the reading demanded for the papers usually associated with the work of the classroom; but few students, reading this excellent list, will not find a number of volumes with which they lack even a bowing acquaintance.

In my student years in Scotland it was the habit of the church authorities to assign reading of this sort for the summer vacation, and to examine students on their return in the autumn upon the content of the books. It is difficult to have enough copies at hand to furnish all students with them, but it has always seemed to me that such summer reading gave students more time to digest the books, and fitted them for the work of their courses in the ensuing session.

Union Theological Seminary, New York, N. Y. HENRY SLOANE COFFIN.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: Professor Albright suggests a seminary curriculum which shall be "centered about the epoch-making Christian writings" and makes his plan concrete by proposing a list of 65 works ranging from the Bible to the findings of the Oxford and Edinburgh conferences. The proposal certainly brings out an element of weakness in most of our more liberal theological schools. Revolting against traditionalism and authoritarianism, they have let the historical roots of their faith wither and sometimes die. Religion has become for them too much a program of action whose chief task was to investigate contemporary society, to study "problems" (the favorite text, as someone has said, is "Without a problem spake he not unto them"), and to discover programs of action. A contemporaneity without rootage in history and a pragmatism without basic convictions have involved a large ignorance of that religion which is historical in its movement and corporate in its character. Back of this has been the failure to apprehend the genuinely Christian conception of God, the living God, the God of creative action working in history and through a people. The lack of such training appears to the average American pastor when he comes in contact with the ecumenical movement. The crucial point is not his understandable unwillingness to accept a Continental theology or the institutionalism of the "catholic" group, but his inability from lack of background of knowledge to comprehend these varying positions or to discuss intelligently these issues.

But the "centering" of a curriculum in such a list of books is another matter. The word centering would seem to mean that the historical interest was to be dominant. Certainly the length of this list, the scope of such works as the *Summa* of Aquinas, Calvin's *Institutes,* and Schleiermacher's *Christian Faith,* the intimation that first-hand knowledge is what is wanted here, and the statement that many other important related works would have to be examined, would suggest this to be not only the center but the staple of the student's work.

Here, as so commonly in facing the perennial question of the seminary curriculum, the defect lies in the failure to ask the two necessary preliminary questions: What is the Christian religion? What is the task for which the student is preparing? The recognition of a present lack is hardly a sufficient basis for determining a curriculum, nor does the excess of American pragmatism and activism call for a surrender to traditionalism and authoritarianism or to Continental apocalypticism. Christianity means history and the church. But it means also a faith which must be understood, interpreted, criticized and set forth; and it means a task for which specific preparation is demanded. These are coordinate interests, though there is a genetic order as indicated

above. Every curriculum that I know takes account of them, even in the churches which lay greatest stress on tradition. We need a greater knowledge of the Christian tradition, but that alone will not suffice for the demands of thought and life today as faced by the church.

A word of comment on the list Mr. Albright proposes. Leaving aside matters of detail, two points are of interest. One is that this historical survey is primarily concerned with Christian thought. The other is the exclusion of the larger setting for religion, which it is hardly realistic to justify by reference to college preparation. The history of religions, the social setting of the Christian religion and the double influence here at work through the years, the relation to movements in science and philosophy, these have no distinctive recognition and little actual place. This is most obvious in relation to the last century. Historical criticism, the effects of the new science and the empirical method, the movement of social thought, the "catholic" revival, in a word the historical influences immediately operative in the modern situation have hardly any place in this list. And has there been no significant theology since Schleiermacher? (The little volume of Barth's early addresses can hardly be considered representative of this latest movement.) But these suggestions being made, I want again to express appreciation of Professor Albright's article.

Garrett Biblical Institute, Evanston, Ill. HARRIS FRANKLIN RALL.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: That list of epoch-making books which Professor Albright proposed as a basis for theological education is easier to reform than to form. With appropriate compliments to him for his comprehensiveness and his skill in picking out influential works, I should like to add a few titles to what must have been at best an arbitrary number:

Irenaeus, *Against Heresies.* Most influential of the early fathers, both institutionally and theologically.

Ambrose, *On the Duties of the Clergy.* Introduces Stoic ethics into the Christian bloodstream.

Augustine, *City of God.* Sets the style of thinking about relation of church and state for a thousand years. *Confessions.* A rare combination of theology and personal piety.

Anselm, *Monologium.* This address on the existence of God contains the famous ontological argument.

Erasmus, *Handbook of the Christian Soldier.* A humanist's account of Christian living.

Jonathan Edwards, *Treatise Concerning Religious Affections, Nature of True Virtue.* Religious psychology and ethics that set the pace for a century of American theologians.

Emerson, *Divinity School Address.* An American "heresy" to which the church is vastly indebted.

Woolman, *Journal.* Its many reprints profoundly influenced the social emphasis in Christianity.

Ritschl, *Justification and Reconciliation.* Its third volume is the classic expression of ethical theism.

Doubtless each reader, like myself, will have struck from the list certain books that never would be missed, such as John Damascus' *Orthodox Faith* and either Arndt or Spener. I presume the chronological order has been used for convenience. It would prove a great embarrassment if one were to use such an order in the classroom.

Most theological schools undoubtedly introduce their students to the majority of these works, at least at second hand. To read the great sources *in full* is one of the special merits of Professor Albright's proposal. Nevertheless no seminary could confine itself to such an educational program as he envisages even if the books were studied in relation to the historical situations out of which they sprang and to which they spoke.

The minister must add at least three things to his knowledge of the Christian classics. He must formulate his own theology and determine the theological emphases needed for his generation. He must understand the peculiar needs of his people in his particular epoch. He must know how to make connection between theology and living, so that in addition to a Christian philosophy of life he can provide leadership in the education, application and organization of the Christian religion.

Theological education is not solely cultural; it is also professional education.

Pacific School of Religion, Berkeley, Calif. A. C. MCGIFFERT, JR.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: Undoubtedly a seminary curriculum should include acquaintance with most if not all of the epoch-making Christian writings named in Professor Albright's valuable and suggestive list, in which one hopes he will eventually include what is perhaps the most important contribution to the understanding of church history yet made by an American theologian: *The Continuity of Christian Thought,* by A. V. G. Allen of Cambridge.

But there is at least one field of theological education where such a list would have to be supplemented by teaching much more closely related to the world in which we now live, and that is the department of pastoral theology, including homiletics, religious education, pastoral psychology and rural sociology. Reading classic Christian writings will not train a young man to preach, or to conduct a church school, or to minister to the sick with the insights with which psychology has so recently enriched the pastoral ministry, or to solve the problems of a rural church or administer the affairs of an institutionalized city parish. And yet these things, even more than familiarity with the Christian classics, are required of most young ministers in this day and generation. If they are not taught them in the seminaries, where and how are they supposed to pick them up?

General Theological Seminary, New York, N. Y. HOWARD CHANDLER ROBBINS.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: I will not embarrass myself or anyone else by saying how many of these books I have never read. Suffice it to say that eight of them I had never even heard of! And I am a graduate of a reputable eastern seminary and studied church history under Williston Walker! I have also served four happy pastorates and survived eleven years as president of a theological seminary! This is not to suggest that "where ignorance is bliss, 'tis folly to be wise," but only to raise the question as to whether for at least some of the books named, substitutions might not be allowable. For instance, a few good biographies like Sabatier's *St. Francis* or Allen's *Life of Phillips Brooks.*

My basic criticism of Prof. Albright's proposal is that it represents too exclusively the interests of a teacher of church history and historical theology. These are important subjects and I firmly believe that nothing is adequately understood until it is understood historically. But when it comes to building a seminary curriculum around church history alone—well, there are other departments to be heard from!

Perhaps the theological curriculum is more like an ellipse than like a circle. Its focus in the past—the Bible, church history, historical theology—will be utterly useless and futile unless it is constantly related to another focus on current needs and an adequate understanding of the living problems of communities and the personality tensions of individuals. Therefore in our seminary we have courses in social ethics, personality problems, missions, world peace and ecumenical Christianity, preaching, worship, community surveys, personality development and religious education.

As a list of books which a student ought to learn about in church history courses, and which he ought to have dipped into and read at least in part along with some comprehensive interpretation like Thompson and Johnson's *Introduction to Medieval Europe,* Professor Albright's list of 65 is excellent, though every teacher will want to add or subtract a few. But as to a "center" for a seminary curriculum, must that not always be the living present with its sins, its sorrows, its needs and its hope of progress? We need background but we must meet the present and face the

future! We cannot do this effectively without background. Neither can we do it with background alone.

Chicago Theological Seminary, Chicago. ALBERT W. PALMER.

---

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century and Professor Albright merit the gratitude of theological educators for his provocative article, "A Not Impossible Theological Education." The best part of it, as I see it, is the effort to get theological students to read the primary sources in the history of Christian thought. That should be done. Nothing can take its place.

The weaknesses of his proposed curriculum are these:

1. Eighty-six per cent of the books he suggests were written prior to the eighteenth century, 94 per cent before the nineteenth, and 97 per cent before the twentieth. We might hope to train *theologians* for the seventeenth and eighteenth centuries by such a curriculum, but not *ministers* for the twentieth.

2. The whole selection seems to be based upon the assumption that a minister is trained for his present-day task if he has a knowledge of the thought of the ancient church fathers. This assumption is fundamentally wrong. The young man who expects to minister to the present generation should be trained in three great areas: (a) understanding of the spiritual *experience* (not simply *thought)* of the human race, (b) understanding of the needs of human beings today, individual and social, as revealed by the social sciences, particularly psychology, sociology and social ethics, (c) understanding of the ways and means of bringing this spiritual experience of the past and the resources of a living Christian faith to the individual and social needs of the present. This involves training in the arts of worship, education, drama, music and literature.

3. His curriculum would apparently keep the student's nose buried in books with little or no study of human beings and their struggles on the great frontiers of life in modern cities and rural districts.

A minister trained only by the curriculum Professor Albright suggests would be at best an inarticulate scholar and at worst a bookish parson. There is nothing in his curriculum to kindle the imagination or even to inform the young minister concerning the great needs of the present generation.

Theological education needs more powerful dynamite than this to blast it out its shell.

Chicago Theological Seminary, Chicago. FRED EASTMAN.

## Does God Want Worship?

EDITOR THE CHRISTIAN CENTURY:

SIR: This summer on vacation I spent a few minutes each day going after the milk. My milkman turned out upon acquaintance to be a brother—a brother in the Grange and in the church. One day he happened to comment on church attendance in a way which set me to thinking. He said that he did go to church some, but not too regularly. "I'm not sure God cares too much about church attendance," he said. "I wouldn't if I were God."

"I have two sons," he went on. "I love them and they love me, but I don't expect them to worship me, to tell me how much they love me all the time. They please me most when they live the way they know I think they ought to live. I wonder whether the kind of worship which pleases God most isn't the work which does his will."

Perhaps this is a slightly polished version of my milkman's remarks, but that's the substance of what he said. I've been casting glances at it at odd moments ever since. Perhaps—I'm not sure about this—perhaps our emphasis on regular Sunday worship, in the tradition of Jewish Sabbath worship, is a carry-over from the ancient, and not so ancient, expressions of allegiance expected by earthly rulers. The attitude of a subject toward a king has been one of worship. Do not subjects still back away from his majesty after an audience in the court of St. James? Dare a Japanese even look upon the emperor without permission? On the other hand, the worshiping of earthly rulers has disappeared from a democracy like this one. We either respect the ability of our earthly leaders, or we don't; we either serve them faithfully, or we don't. We do not feel called upon to worship them.

Now in religion do we not project our earthly attitudes into the supermundane sphere? Where once we called God "King" we are inclined to say "Father" or "Friend." And thereby, consciously or unconsciously, hangs a difference in fundamental attitude and formal expression.

Perhaps church attendance has fallen off partly because our generation can't conceive of God, who is the greatest leader that we know, desiring or demanding human sacrifice to please him, or animal sacrifice, or incense, or weekly obeisance in hymns, prayers, scripture and sermon. Perhaps this generation believes with Kipling that the highest form of worship may be the sacrifice of "a humble and a contrite heart" at work.

Now this changes the theme of the church service from the worship of God to the discovery of his will and the girding of self for his service. Perhaps the service should be judged not so much by its worship as by its pertinence for and emergence in Monday's work. Perhaps the mood of our day sees less importance in Isaiah's "Holy, holy, holy" and more in his, "Here am I, Lord, send me."

First Congregational Church, South Hadley, Mass. FELIX A. MANLEY.

## Do Catholics Worship?

EDITOR THE CHRISTIAN CENTURY:

SIR: John Clarence Petrie asked a question that has troubled some of us for a long time: "Do Protestants worship?" His implied reply is an emphatic No, and we fear he is discouragingly correct. I wonder, however, if the inference that he draws that "Catholics" do really worship is equally correct. There is no question that for the time being the pageantry does hold them under its spell, but are they necessarily nearer to God or he to them than is the case, say, of a congregation of Friends, who have repudiated all pageantry as psychologically dangerous?

The other evening I witnessed the screen interpretation of the mass, an educational feature sponsored by the Roman Catholic hierarchy. I found that not only whatever intelligence I may possess revolted, but I found myself contrasting all that pomp and pageantry with the simplicity that marked everything that Jesus said and did. I couldn't help asking myself whether, if Jesus should return in the flesh, he would feel more at home in an atmosphere such as that than he would in the atmosphere of a Quaker meetinghouse. How far would he go with those who interpret the simple Lord's Supper in the fantastic terms in which it has come to be interpreted in Catholic circles?

If Jesus were offering prayer in a public service would it be a vital matter to him or to the congregation on whose behalf he was praying whether he faced in one direction or in another? Some of us incorrigible Protestants are old-fashioned enough to believe that posture doesn't matter much in the sight of God. "God is Spirit and they that worship him must worship in spirit and truth." Whether the worship is in "this mountain" or "in Jerusalem," in St. Peter's or in a humble Quaker meetinghouse, he who looketh not on the outward appearance but on the heart will have his own way of judging its genuineness or its unreality.

Some people are helped by pageantry, others are not. It is barely possible that a larger percentage of those who worship under the spell of an elaborate liturgy really find God in a more vital way than do those whose manner of approach is simpler. Who can suggest a way of finding out? By what standard shall the test be made?

Some Protestants worship, some do not. Some Catholics worship, some do not. The difference is not a matter of form, of gesture or of posture, but of spirit. And who is wise enough to judge?

Pilgrim Congregational Church, Superior, Wis. ARTHUR E. WESTENBERG.

# NEWS *of the* CHRISTIAN WORLD

## Arkansas Has All-Negro Jury

**Indictment Against School Head Sets New Precedent—Senate Candidates Dodge Draft Extension Vote**

*(Correspondence from Mississippi)*

ABERDEEN, Sept. 5.—The first all-Negro grand jury ever empaneled in Arkansas indicted C. C. Haraway, former superintendent of the Howard County Training School at Tollette, Ark. He was charged on two counts with grand larceny from the school. He had previously been convicted and had appealed the case because there were no Negroes on the jury in spite of his request for some. The higher court sustained his complaint and ordered a new trial. Thus has a new legal precedent been set for the state.

* * *

**Senate Candidates Dodge Vote On Draft Extension**

Strong resentment was aroused in army camps by the extension of service for 18 months. Conscripts frankly charged that the government had broken faith with them. Many of them, as well as of the national guardsmen, had definite plans to return to work or school this winter. Some are probably complaining in the hope that they will be sent home among those dropped this fall. It was noticeable that although Mississippi is alleged to be for war, the two candidates for the Harrison vacancy in the United States Senate carefully refrained from voting in the House on the extension.

* * *

**Church Fellowship Holds Annual Convention**

The Fellowship of Southern Churchmen met near Norris, Tenn., the last week in August. Speakers included Alva Taylor of Nashville, Sam Franklin of the Cooperative Farm, Malcolm Dana of Piedmont College, Frank Foster of Asheville College, Walter Sykes of Berea, Howard Kester of Black Mountain, T. B. Cowan of the Norris Community Church. There was a large attendance, though only a few pastors were present. This is the only organization in the south which is entirely concerned with the social application of Christianity but most of those at the conference are dependent on northern money. Much work has been done by and through the fellowship but it is not yet an integral part of southern religion.

* * *

**W.C.T.U. Head Charges White Slavery**

Miss Susie Powell, president of the Mississippi W.C.T.U., has stated that organized white slavery is responsible for the women in camp areas. "Powerful syndicates are promoting commercial vice near camps, and white slavery advertisements are being used to obtain girls." She urged measures to protect the girls of the country as well as the soldiers. She reported also that at Mississippi camps half the soldiers did not dance and that other recreation must be available for those who have different standards.

* * *

**'God's Time' Restored; Conversions Mount**

Daylight saving is being repealed daily in one town after another, so the whole state may soon be back on standard time. The new time did not suit the farmers, who constitute a majority of the state, and it interfered greatly with church attendance in rural places. And as it came during the revival season—August being the month to get religion here—it really cut down on conversions as well as attendances.

* * *

**Railroad Maintains Negro's Charge Unfounded**

The Gulf, Mobile and Ohio railroad, operating in seven southern states, informed the Interstate Commerce Commission that accommodations are available in sleeping cars for Negroes. This followed a complaint by a Mobile Negro to the commission that he could not secure such sleeping accommodations.

* * *

**Mobs Break Up Union Organizer's Meetings**

A mob described as "consisting of two or three hundred professional men" of Louisville, Miss., broke up a meeting of Negroes attempting to form a union in the Fair Lumber Company of that city. The organizer, said to be a man named Barret from Birmingham, representing an A. F. of L. union, escaped. The previous day he had been run out of Bruce, Miss., by "loyal" employees of the Bruce Lumber Company there. Lumber barons have been getting rich from defense contracts but the exact background of these labor activities is not available.

CHARLES GRANVILLE HAMILTON.

---

**Methodists Overhaul Publications**

Reorganization plans adopted by the Methodist Publishing House following the recent union of American Methodists will result in reduction of the number of Methodist periodicals from 55 to 24 on Oct. 1. Net sales for the company exceeded $5,500,000 last year; $200,000 has been appropriated from profits for the support of retired ministers.

**Fiery Fundamentalist Flies to Britain to Speed Intervention**

Dr. J. Frank Norris, fundamentalist preacher whose sensational career has frequently placed him on the front page of the nation's papers, has flown to England to make "a first-hand survey of the war zone and the need for American participation." While in the British isles he will preach in London, Edinburgh, Glasgow and Liverpool. He stated that his trip was arranged by Lord Halifax and he was granted seat priority on planes between Lisbon and London.

## Seek Methods to Build Tolerance

**Interfaith Conference at Williamstown Considers Post-War Problem—Van Kirk for Revived League**

*(Special Correspondence)*

WILLIAMSTOWN, MASS., Sept. 1.—More than 1,400 Protestant, Catholic and Jewish leaders left the campus of Williams College convinced that religion must assume a major share of the responsibility in attempts to shape a new, post-war world. A representative cross section of American life, the 850 officially registered delegates, both lay and clergy, augmented by 600 other participants, had come from almost every section of the country to attend the fourth Williamstown Institute of Human Relations, sponsored biennially by the National Conference of Christians and Jews. Speakers from the ranks of labor, industry, science and religion all stressed the necessity for Americans to work together spiritually as well as socially in their efforts to build a just and stable post-war society.

*Round Tables a Success*

One of the highlights of the institute was a series of reports giving the recommendations of six daily round tables. The reports urged a concerted attack upon discrimination and intolerence by labor and business groups, churches, schools and youth groups. Definite types of flagrant discrimination were singled out for attack. They included prejudice in the selection of faculties and students by universities and colleges, discrimination in the employment of religious and racial minorities, racial and religious bigotry in youth organizations, and intolerance and misunderstanding in rural and urban communities. One report urged that the National Conference create a youth department which would organize round tables of youth in each conference area to carry on the work of combating prejudice. The development of a "whispering campaign" for better understanding along with study courses in high schools, colleges and among adult organizations, community projects on an interfaith basis and institutes of interdenominational studies for clergymen and laymen, were suggested.

The round table on small communities, under the chairmanship of Benson Y. Landis of the Federal Council, suggested that rural churches assume responsibility for the improvement of intergroup relations in the small community. This report urged the National Conference to organize special "trios" of Catholic, Jewish and Protestant speakers which would stress the common responsibilities of all faiths in the small towns and villages of America. It also recommended that regional meetings of rural leaders be held to promote understanding and community cooperation

among the religious, social and cultural groups in rural communities.

An unusual feature of the institute was a special panel discussion on "Intolerance—Its Toll Upon the Intolerant." Two of the speakers, Dr. David M. Levy, noted psychiatrist, and Sister Mary de Lourdes of St. Joseph College, Conn., agreed that in the future intolerance will be regarded as a medical and health problem requiring scientific treatment. Intolerance in "full bloom," Dr. Levy told the institute, may completely wreck the personality of an individual. The tighter its grip, he said, the more "delusional" and distorted will the intellectual functions become, even to the point of insanity.

### *For Reconstituted League*

Addressing the institute on the subject, "How Shall We Build a Durable Peace?" Dr. Walter W. Van Kirk, secretary of the department of international justice and goodwill of the Federal Council, declared that the only way to achieve that goal will be to substitute for the "world anarchy" of today the principles of world constitutionalism, to renounce power politics and to "reconstitute" the League of Nations. Dr. Van Kirk emphasized, however, that a reconstituted league would necessarily be obliged to admit all nations, "great and small, victor and vanquished, upon a basis of juridical equality." The Federal Council executive also recommended that three additional steps in the direction of world peace be taken by the United States: membership in the World Court, full cooperation with the International Labor Office, and the creation, with other nations, of a genuine "mandate authority" for the administration of subject peoples "until these peoples are ready for national statehood."

Pointing out that the institute met at a time when all the republics of the Western hemisphere are engaged in military defense, Dr. Everett R. Clinchy, president of the National Conference, told the assembled delegates: "Americans should be unwilling to rest in this negative action. We must discipline ourselves religiously and dream and struggle to produce that attitude of heart and mind which is the prerequisite of any kind of world we want to live in."

### *Dewey Wants Religious Revival*

Thomas E. Dewey, district attorney of New York county, expressed the hope that the day will come when religion "reasserts its leadership as a living force in the moral values of the nation." Mr. Dewey's reference to a revival of religious influence was contained in a seven-point program outlining a "revitalized republic." "Our form of government" he declared, "was devised on principles flowing from deep religious conviction. Every essential of our system, every essential of free society springs from the concepts of morality, family life and duties and faith in the fatherhood of God and the brotherhood of man. Each of these is denied by the purely materialistic philosophies of totalitarianism. From the religious faith of a people springs the essential of faith in the right and concern for the well-being of our fellow men."

Speaking on "Economics as a Factor in Human Relations," Reuben H. Markham

*(Continued on page 1158)*

# Eight Points Stir Small Enthusiasm

**New York Papers for War Entry—Lindbergh Assailed—All-Out War Platform Published—Taylor to Rome**

*(Correspondence from New York)*

NEW YORK, Sept. 8.—New York's reaction to the Roosevelt-Churchill eight points and the President's Labor Day speech seems to be acceptance and backing of the proposals but with no deep conviction manifest. As one business man said, "None of us wants to fight but what else can we do under the circumstances?" A group of religious leaders headed by H. S. Coffin and Bishop Henry St. George Tucker issued a statement approving the pact. They said: "We welcome and approve the sense of American responsibility for both the victory over tyranny which must end the war and the quality of the peace which must follow the victory."

The newspapers are unitedly promoting the all-out war idea. The *New York Times*, in an editorial last week after the Greer incident, declared: "To bring the navy's guns into action against German raiders is a grave decision. . . . The question we confront today is not whether or not America 'wants war.' If Britain is defeated, we are going to get war, whether or not we want it. Moreover, we are already 'in' the war. . . . The only real question is whether we shall use our full strength now to increase the power of British arms, or wait to fight it out with Hitler later under such terms and conditions as he desires."

* * *

### Lindbergh's Views Hotly Contested

Clark Eichelberger of the Committee to Defend America declares that Lindbergh's recent speech was "probably the most striking illustration of the perverted and twisted thinking of some of the isolationists." A full-page advertisement paid for by the Defend America group appeared in all New York papers. Under the caption it advocated this all-out war platform:

(1) Clean up the Atlantic by sinking on sight German submarines, surface raiders, etc. (2) Immobilize Japan as an Axis partner. (3) Occupy such bases in the Atlantic and Pacific as may be necessary for the defense of America. (4) Overwhelming industrial production to furnish planes, tanks, ships, guns and food necessary to insure "the final destruction of the nazi tyranny. (5) Remove every obstacle in the way of British recruitment. (6) While reaffirming opposition to communism as such, provide whatever assistance is possible to Russia in her resistance to Germany. (7) Develop the means for a permanent peace following the defeat of the Axis powers based on the eight points of the President and Mr. Churchill.

* * *

### Myron Taylor Returns To Rome Post

Myron C. Taylor left on the Yankee


**THE RETURN TO RELIGION**

*By* Henry C. Link

*Now only $1.00*

Here is the most widely discussed book of spiritual interest in our time. "It comes from one who has something vital to write," says *Church Management*. This book has helped countless thousands to a happier, more abundant life. It is now made available at a truly popular price to help many new readers in this time of crisis.

**ON GUARD**

*By* Joseph R. Sizoo

For the thousands of men in the defense service and for those on the home front, here are practical, down-to-earth readings for every day in the year. Each reading is brief, but a unit in itself, and packed with honest, vital thinking. Attractively bound in the service colors, with durable, water-resistant cloth. $1.00

**WALKER'S COMPREHENSIVE CONCORDANCE TO THE HOLY SCRIPTURES**

*Edited by* J. B. R. Walker

This well-known Concordance is now offered for the first time at a popular price. It contains some 50,000 more references than other concordances of similar size and is conveniently arranged to insure ease and rapidity in locating Bible Passages. $2.00

**ARE WE IMMORTAL?**

*By* Winifred Kirkland

This timely book is a glowing testament to a burning faith in a God who will not toss into oblivion a single soul he has created. An eloquent and inspiring message by a noted author. $.90

**NOW WE MUST CHOOSE**

*By* Henry N. Wieman

Dr. Wieman, noted professor of the philosophy of religion at the University of Chicago Divinity School, presents a faith for democracy which is of particular interest to every reader today. It is a faith that possesses inner strength and unity of purpose—a faith that will withstand and overthrow the yoke of dictatorship. $2.00

**MACMILLAN**

60 Fifth Ave., New York

Clipper for Rome last week. He said in a prepared statement: "President Roosevelt has requested me to return to Rome, to resume conferences with his holiness the pope. . . . To be the instrument of contact between the pope as a great spiritual leader and the President of the greatest of the liberty-loving nations not engaged in war, necessitates a reserve of expression which is no great innovation to me. . . . In the final unfolding of the mysteries which the present-day questions contain, there can be no fair or permanent justice in the world unless these two symbols of civilization at its best operate in harmony."

* * *

**Labor Day Sunday Observed**

Matthew Woll, vice-president of the American Federation of Labor, gave a labor message at the 4 p.m. eventide service at the Cathedral of St. John the Divine. He declared: "The American labor movement has assumed its full responsibilities. It is carrying its burden for freedom's sake without shirking and without hesitation."

The Federal Council Labor Day message was read in many churches. It said in part: "The fundamental religious concern with industry has to do with its spirit and purpose. . . . Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and devices, or it must center total power in a political state. . . . There seems to be no other alternative. If we cannot have the spirit of Christian democracy in industry all democracy is jeopardized." On the other hand, a statement from the National Association of Manufacturers called present labor policies "little short of chaotic." They requested American business men to oppose government policies or recommendations that "would enslave labor and amount to an abdication of the functions and duties of private management." And Westbrook Pegler declared in his syndicated column that all Labor Day speeches this year were so much eyewash.

* * *

**And So Forth**

Lieut. Samuel J. Battle, "one of New York's finest" and whose "record has been free from complaints or demerits during his entire career," has been appointed by Mayor LaGuardia as the first Negro to become a member of the parole commission. He succeeds the late Lou Gehrig, baseball idol.

Henry R. Rose of Newark, N. J., has been called to the pastorate of the Universalist Church of the Divine Paternity, Manhattan.

Paul Floyd Jones of Eustis, Fla., preached his first sermon as pastor of the North Presbyterian Church Sunday.

Towners work camp, about 50 miles north of Manhattan, under the leadership of Paul J. Kirsch and a representative committee of Lutheran youth leaders, was closed recently after a very successful season. The group maintained a cooperative self-supporting Christian community for week-end and two-week periods dedicating the whole of life to labor, worship and study.

J. Henry Carpenter.

# Institutes View Post-War World

### Williamstown Stresses Need for Lead by Religion—Conway Finds World Government Imperative

*(Correspondence from New England)*

Boston, Sept. 1.—Interpreting the Williamstown Institute of Human Relations on the eve of its opening, Aug. 24, Dr. Everett R. Clinchy, its director and president of the sponsoring National Conference of Christians and Jews, said: "World conditions demand an economic regeneration, calling for changes in the free as well as the totalitarian nations—good life for the many, which giant power, geared to twentieth century technology and controlled by religious principles, can provide." The 24 speakers on the program, Protestant, Catholic and Jew, echoed that conviction. Thomas E. Dewey, considering "Seven Aspects of the Future World," asserted, "Religion should reassert its spiritual leadership." "All faith," said Stanley High, "is under attack as it has not been in the Christian era. No one religion is powerful enough to turn back this anti-religious tide." Rabbi H. S. Goldstein of New York testified: "Religion and democracy are synonymous. We must all become missionaries for Americanism, which means for democracy and religion." "The Conference of Christians and Jews," agreed Rev. Michael J. Ahern, S.J., "is based simply on complete recognition of the rights of every human being, described as self-evident in the Declaration of Independence."

* * *

**Confer on Need for World Government**

Still more comprehensive in its aim was the convention of the World Fellowship of Faiths held at the same time at Conway, N. H. Its founder-president, Charles F. Weller, compared its estate of 388 acres to Franklin's kite and key, which brought lightning from the skies. "In our World Fellowship Center, we call people of all types to formulate ideals of human unity." Hitlerism, said Prof. Irving Fisher, is not "the cause," as most seem to believe. "The causes are economic. It was deflation that threw Hoover out of power and 'made' Franklin D. Roosevelt and brought the German political overturn. The fundamental cause, however, was lack of effective world government." That government, said Rev. Romrishna S. Modek of India, must include "all." "One unhealthy nation brings weakness to the world." It must include, said Miss Amy Woods, "resolute planning of a modern economy of peace and plenty" or fall into "an eventual pitfall of depression." The world's hope lies in the fact that "people accept new forms of economic advancement by example." Guy Irving Burch, director of the Population Bureau at Washington, pointed out "A Blind Spot in World Politics," which explains the fact that less than "$10 a week per breadwinner is the lot of 81 per cent of the world's populations." "How can even a world government create adequate distribution of purchasing power so long as the 'have-nots,' in three generations, have 18 times the descendants of 'haves'?"

* * *

**War Prayers Must Be Sincere, Says Hume**

Seven churches in Newton, Mass., including the Church of the New Jerusalem, united their services during July and August under one preacher, called from Claremont, Calif., Rev. Theodore C. Hume. Wallace M. Ross, "host" at the second entertaining church, noted the number of missionaries in the congregation. One pew was filled with young Chinese women. Dr. Hume's sermons on "This War and Our Faith" reached a climax on Aug. 24. "War," he said, "is the crucial test of our worship and prayer. Our text must guide. 'After this manner pray . . . for thine is'—not shall be—'the Kingdom.' May we then pray for our safety? Rather, with Kennedy, that whatever happens we may play the man! For the suffering? The acid test is action to relieve. For victory? Yes, if we want it. Prayer must be sincere. Yes, if 'V' stands, not for vengeance, but for vision and vitality. Patriotic Englishmen, Germans and Japanese alike may pray for the triumph of God's Kingdom! For our enemies? Yes, that they, like ourselves, may be redeemed from evil."

* * *

**Bishop Rebukes Legion**

Catholic Bishop Cassidy of Fall River, a fearless prophet who dares always to tell the truth about intemperance or vice, scores the American Legion for features of its recent encampment in that city, and its authorities for permitting an expensive park to be left as if wrecked by a circus. "If such revelry is the best which the legion can offer, the sooner it disbands the better!" E. Tallmadge Root.

**U.S.C. Adds Course in Lutheranism**

The University of Southern California, Methodist institution at Los Angeles, announces that a course on the principles of Lutheranism will be offered for the first time this year. Courses are already taught on the positions of the Greek Orthodox, Roman Catholic, Jewish, Mormon and Episcopalian churches, with another offering a general survey of Protestantism.

**Dr. Schweitzer Continues At Work in Lambarene**

Letters which left French Equatorial Africa in mid-June show that Dr. Albert Schweitzer has been left at liberty to carry on his work in the hospital at Lambarene. He reports that he is performing several operations a week. On account of the war, his support is now almost entirely confined to the funds which are sent from the Albert Schweitzer Fellowship in this country. Everett Skillings of Middlebury College, Middlebury, Vt., is the treasurer. The fellowship was able to send Dr. Schweitzer $1,000 last year and another $1,000 this, as well as $1,000 worth of medicines and food. Its funds, however, are now nearly exhausted.

# Pledge to Support Draft Objectors

**Churches Will Provide Subsistence to Civilian Public Service Camps—C.O.'s Break Work Records**

*(Special Correspondence)*

WINONA LAKE, IND., Sept. 4.—Assuming responsibility on behalf of their churches to try to secure full support for the Civilian Public Service Camps for conscientious objectors, 92 official representatives of 23 denominations or of responsible religious agencies have just concluded a three-day meeting here under the auspices of the National Service Board for Religious Objectors. The first conference of its kind, it considered in detail the issues raised by the presence in all the churches of unprecedented numbers of conscientious objectors to war and reached a clear consensus that the churches have in the camps both an opportunity and an obligation which require the voluntary assumption of full support for the subsistence costs of the men in camps, at least for a trial period.

William Barrow Pugh, stated clerk of the General Assembly of the Presbyterian Church of the U. S. A., presented a minute voted by the 1941 General Assembly which indicated the belief that government has the obligation of providing subsistence support, estimated at $35 a month. (The c.o.'s receive no salary—not even the soldier's $21 a month). Before they disbanded, however, the Winona Lake conferees reached a virtually unanimous conclusion that such support would be a mistake and that the present method of independent financing is preferable. Government money, it was agreed, means government control and a loss of the freedom now existing in supervision, education programs and in other ways. While officials are said to believe that government support would be easy to get, the Winona Lake meeting strongly upheld the pioneers who had dared to believe that the CPS camps represent an unusual opportunity for voluntary Christian service.

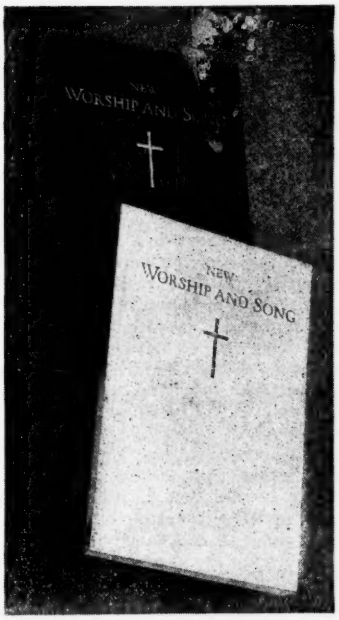
### *Voluntary Plan Working Well*

Opinion among the 992 c.o.'s now in camp was reported to be strongly in favor of continuing the present democratic arrangement. In one camp more than half the men said they would go to jail before they would continue if the camp were turned over to the government. Proof that the present system works was offered the conference by Gen. Lewis B. Hershey, Selective Service Administrator, who said, "Man for man and camp for camp, the Civilian Public Service Camps are doing two to three times as much work as the CCC camps which occupied the same barracks and did the same work." The camps are regularly completing work projects far ahead of schedule, providing the government work supervisors who had previously dealt with the WPA and the CCC with an amazing new experience when they grumbled, not because there was work to do, but because it was not provided fast enough. The CPS camp near Colorado Springs has the record of doing a measured piece of work in one-seventh the number of man-days required by the CCC. A government official said, "If the army had the attitude which the CPS camps show, we would not worry about low army morale."

### *Camps on Subsistence Basis*

The detailed breakdown on methods groups were using to secure the subsistence support revealed to the Winona Lake conference a remarkable ingenuity and show why the CPS leaders believe that every man classified as a c.o. can be taken care of, whether he or his church can find the $35 a month required or not. The peace churches have underwritten the camps to the limit of their abilities, which are not yet exhausted. The Methodist Peace Commission is receiving frequent additions from individuals and churches for its c.o. fund. The Southern California conference of that church has raised money for the support of all Methodists in the San Dimas Civilian Public Service Camp. The Northern Baptist convention authorized the Baptist Home Missions Board to receive designated funds for c.o. support and some money is already in hand. Disciples may send their money to their Board of Social Education and Social Action. Every c.o. from Rochester, N. Y., is being supported by a Rochester committee organized by the Fellowship of Reconciliation. The Poplar Ridge, N. Y., and the Minneapolis F.O.R. and many other groups have planted gardens and con-


*Ready October 1, 1941*




*A New Inexpensive Hymnbook*

*for Churches and Church Schools*

*Over 180 Hymns*
*Twenty-five Pages of Worship Material*
*Two Beautiful Bindings*

THINK OF IT!

Beautiful Globella Red Cloth Cover
With Title and Cross in Gold
**Only 35 cents a copy in quantities**
**Single copy, 40 cents**

Strong Paper Binding in Rich Oriental Red
With Title and Cross in Contrasting Color
**Only 20 cents a copy in quantities**
**Single copy, 25 cents**

*Transportation charges are extra*

NEW
WORSHIP AND SONG

**HYMN SECTION**

Includes a discriminating collection of the traditional hymns of the church, many Gospel hymns, Seasonal hymns, and hymns new to many young people which they love to sing.

**WORSHIP SECTION**

Thirty pages of devotional material, including Specimen Services, Prayers, Poems, Litanies, and Responsive Readings.

**INDICES — Alphabetical and Classified**

Point readily to hymns and worship for all needs and occasions.
A special feature is an Index of material for use with Juniors and Intermediates.

***Send for a sample copy if you need a new, high-grade, inexpensive hymnal for your church, church school or young people's society.***

14 Beacon Street
Boston, Massachusetts

**THE PILGRIM PRESS**

19 S. LaSalle Street
Chicago, Illinois

tributed hundreds of quarts of canned produce therefrom. Mennonite and Brethren farmers are using the "God's acre" plan to provide subsistence for c.o.'s—all the returns or the produce from a plot of land being sent. The CPS camps themselves have planted gardens, done much canning, are milking cows, raising pigs and chickens and are exchanging their labor with near-by farmers for supplies for the camps in an extensive effort to become as nearly self-supporting as possible.

*Neighborly Public Relations*

It was reported at Winona Lake that community relations at the 19 camps are uniformly good. At Largo, Ind., for example, the campers helped farmers who could not get harvest help to gather in their crops. (The Christian Century report of some weeks ago that the government had refused approval to this project was premature. A government order holding up approval was later rescinded and the camp was opened.) The $300 which was paid by the farmers in wages was all turned over to a community committee for civic improvement. CPS men have often provided volunteer labor where farmers could not get help on account of labor shortage. A large proportion of the men attend churches in the communities.

The educational plans for the camp have the oversight of some of the country's leading teachers. Many of the men are taking extension courses, some colleges having agreed to give credit for extension work done either in the army or in CPS camps. Scores of subjects are explored, from carpentry to farm management to language study. The personnel of the camps often includes highly trained leadership, college professors as well as farmers being found in their number. When the men in the camp at Royalston, Mass., were asked to indicate their interests, 49 subjects were listed, the order of popularity of the preferred subjects of study being: theory of pacifism, general history, music appreciation, first aid, cooperatives, psychology, philosophy, languages, economics, forestry.

*Conference Personnel*

Among the 92 representatives of denominations and others who were in attendance at Winona Lake were William Barrow Pugh, Charles F. Boss, Jr., secretary of the Methodist Peace Commission, Mrs. Henry Hill Pierce, secretary of the Episcopal Pacifist Fellowship, Dr. C. Franklin Koch, representing the Lutheran National Council, John Thomas, Baptist Home Missions Society, Arthur L. Swift, Jr. and Arthur Holt of the Congregational Council for Social Action, James A. Crain, Disciples of Christ, Walter W. Van Kirk, Federal Council of Churches, Clarence Pickett and Thomas Jones of the American Friends Service Committee, George Mattues, Association of Catholic Conscientious Objectors, M. R. Ziegler, Brethren Service Committee, Orrie R. Miller, Mennonite Central Committee, A. J. Muste of the Fellowship of Reconciliation and Paul Comly French, director of the National Service Board for Religious Objectors. In addition to these and other representatives of the churches, Gen. Lewis B. Hershey and other army officers represented the Selective Service Administration.

# V.F.W. Rocked by Disloyalty Case

**Commander of Illinois Department of Veterans' Organization First Convicted, Then Reinstated in Office**

*(Correspondence from Chicago)*

CHICAGO, ILL., Sept. 15.—Charging him with disloyalty to his country, the Veterans of Foreign Wars court-martialed, convicted, reprimanded and then reinstated Earl Southard of Chicago, commander of the Illinois department of the Veterans of Foreign Wars, in connection with their recent national encampment at Philadelphia Aug. 24-29. Friends of Commander Southard are not inclined to accept or acquiesce in the action of the national organization, holding that the charge of disloyalty to his country is far too serious to be dismissed by one who came as close to giving his life for his country as did Commander Southard during the First World War.

* * *

**Denounces H. R. 1776 as Unconstitutional**

The charge against Southard, who is secretary of the Citizens Keep America Out of War Committee, grew out of the following statement in a handbill announcing a meeting of this organization on April 18, 1941: "H. R. 1776 is as viciously unconstitutional as anything ever advocated by a tyrannical governor or king or legislature, either local or foreign. Like the Stamp Act and other tyrannical acts, it calls for no obedience from free men and women. This way we can preserve peace and save our republic."

Friends of Southard state that it was well known that the statement was not written by him but by another officer of the organization; that the charges were first raised June 10 in a move to defeat Southard's election as department commander; that when that failed they were certified to the national organization in an effort to remove him; that the court-martial heard the admissions of the commander and adjutant of the local post that they had sworn falsely in certifying that the charges had been presented, acted on and forwarded by the local post; that the investigator appointed by the national commander, as required by the organization's procedure, did not interview Southard or examine the post's records; and that the decision of the court-martial, although called for repeatedly during the sessions, was not presented to the encampment until the last day when in the hurry for adjournment it could not be openly aired and thoroughly discussed.

* * *

**Menendez Named to Important Post**

Immediately following the convention, announcement was made that Dr. Joseph C. Menendez, retiring national commander under whom the charges had been handled and the court-martial held and by whom the rebuke had been administered on the last day of the convention, had accepted the position of regional director in the office of civilian defense with headquarters at Atlanta, Ga., under Mayor LaGuardia of New York.

* * *

**U. of C. Chapel Speakers**

The preachers for the University of Chicago Sunday chapel services this fall are as follows: Oct. 12, Charles W. Gilkey, dean of chapel; Oct. 19, Mrs. Grace Loucks Elliott, national Y.W.C.A. president; Oct. 26, Harold Bosley, Mt. Vernon Methodist Church, Baltimore; Nov. 2, John Haynes Holmes, Community Church, New York; Nov. 9, Ralph W. Sockman, Christ Church, New York; Nov. 16, Dean Gilkey; Nov. 23, Elbert Russell, dean of the School of Religion, Duke University; Nov. 30, Douglas Steere, professor of philosophy, Haverford College; Dec. 7, Rabbi A. H. Silver, the Temple, Cleveland; Dec. 14, Dean Gilkey.

* * *

**Douglas Smells Graft in Chicago Garbage**

Alderman Paul H. Douglas, professor of economics at the University of Chicago, thinks that there is something about Chicago's garbage that smells besides the garbage itself. Appointed by the mayor as chairman of the committee to investigate garbage disposal, he presented in his preliminary report figures to show that the Union Lime Works has received for use of an old quarry $1,289,271 in the past nine years, will receive in all approximately $2,000,000 and will have a property valued by the testimony of real estate experts in 1935 at $12,800, which, when filled, the president of the company testified he hoped would be worth $300,000 or $400,000. Alderman Douglas quoted similar figures for two other sites. He also produced evidence that the city paid 24 cents per cubic yard for dumping privileges while on the next lot a private corporation held a contract to dump at 8 cents per cubic yard. Alderman Douglas estimates that at a minimum $350,000 a year could be saved to the city.

* * *

**And So Forth**

The first union ministers' meeting of the autumn will hear C. Oscar Johnson, pastor of Third Baptist Church of St. Louis, Mo., on Monday, Sept. 29, speaking under the auspices of the commission of evangelism of which Clarence H. Diercks is chairman. The ministers through the church federation are arranging for a church unity conference on Oct. 27, the list of whose speakers and leaders will be headed by Adolph Keller of Switzerland.

The Protestant women of the city will hold their fifth annual conference Sept. 16, 17. Roy L. Smith, editor of the *Christian Advocate,* will be the speaker at the conference mass meeting Sept. 16.

Milk at 15½ cents a quart, the third increase for Chicago since June and fourth in two years, is near the all time high of 16 cents registered in 1920. Of the 3½ cents increase since June, 2.08 cents increase goes to the farmers and 1.42 cents for dealers and delivery; the division of the 15½ cents being 6.43 cents to the farmers and 9.07 to those who handle it.

CHARLES LESLIE VENABLE.

# Pastor Warns of Aluminum Drive

### Mould Declares Effort a Device to Get Churches into War—Work Campers End Summer Service

*(Correspondence from Philadelphia)*

PHILADELPHIA, Sept. 2.—Ralph Norman Mould of the Second Presbyterian Church, Germantown, has protested against the request for church people to participate in the government's aluminum collection plan, attacking it "as one of those little levers to shift the weight of organized religion behind the state's national defense effort. There are vastly more effective mediums of announcement than the pulpits of half-empty churches in summer," he indicated. "Only one person out of seven is on our city church rolls; average attendance runs less than 30 per cent of membership, and in summer that is cut in half. A church announcement could not reach more than one out of fifty. Yet press and radio together can get almost total coverage. The state can get the aluminum it wants without the church; it cannot get the moral fervor of nationalism it would like without the church." For the sake of the future he urged that the church maintain its spiritual integrity and independence.

* * *

**Work Campers Return to U. S.**

Seventy-two college students under the American Friends Service Committee completed significant summer volunteer work projects in Latin America. Twelve lived in a camp near Cibao, Puerto Rico, under the direction of Forrest Comfort of Lansdowne, helping peasants build a brick schoolhouse. During evenings and week ends they studied the meaning of poverty, depleted land, poor health and lack of schooling. Sixty served in Mexico; half in the Laguna rehabilitation area near Torreon, directed by Prof. Harold Clapp of Grinnell College and Wanneta Chance of the Quaker staff, helping build a cotton gin for community use. Guided by government leaders, they also studied local and international problems at Mexico city. Others at Tuxpan, Jalisco, worked in a hospital and aided in rebuilding homes and schools destroyed by the March earthquake. This work was done under Thomas Potts of Philadelphia and will continue until January under his brother, Dr. Asa W. Potts, with 15 volunteers.

* * *

**Hundreds in U. S. Work Camps**

In addition, several hundred students have been engaged in Quaker community peace education and work projects across the country. Three hundred students lived in camps in mining areas and industrial towns and among migrants and sharecroppers, studying housing, race problems, pacifism and cooperatives; building homes, gardens and playgrounds and doing other reconstruction work. Fifty more in groups of four in small midwestern communities stimulated community education on foreign policies. These summer Quaker projects have been open to all students, regardless of race or creed.

* * *

**Assembly Hears Dr. Micklem**

Nathaniel Micklem, principal of Mansfield College, Oxford, headlined the successful program of the 39th annual Collegeville summer assembly at Ursinus College. One of the few British preachers to visit America this year, this distinguished Congregationalist interpreted the life of Britain under bombs. Further international touches came in the lectures of Walter W. Van Kirk of the Federal Council and of John Biegeleisen of Eden Theological Seminary, Webster Groves, Mo., who was born in Russian Poland and had studied at Erlangen and Leipsic. Howard J. B. Ziegler of Trinity Evangelical and Reformed Church, Philadelphia, preached the assembly sermon. L. Valmore Hetrick of Easton, Pa., is committee chairman.

* * *

**Calls for Purge Of Church**

Ocean Grove, N. J., camp meeting association has announced that a fund of $150,000 is to be raised for its diamond jubilee in 1944. Of this fund $50,000 will be for association indebtedness from depression seasons at this seashore resort, the rest for needed improvements. This summer Elmer G. Homrighausen of Princeton Theological Seminary and Robert A. Shuler of Trinity Methodist Church, Los Angeles, were the camp meeting evangelists. Gipsy Smith, the British evangelist, visited here en route to a western camp meeting. Dr. Shuler urged Mr. Churchill and Mr. Roosevelt "to get together and call for a universal prayer meeting. The New Deal at Washington," he declared, "is trying to build up the nation in every other point except in the soul of the nation. Hitler has appealed to the rank and file, telling them that he would care for them, since the church was only for the aristocrats. We must be cleansed, not just improved."

* * *

**And So Forth**

Crozer Theological Seminary at Chester, Pa., will be host, Sept. 20, 21, to a special lay leaders' conference on the theme, "Christian Men Facing Present-Day Issues," under the Pennsylvania Baptist men's council. Conference leaders will include Judge E. J. Millington of Cadillac, Mich.,


## WORLD WIDE COMMUNION SUNDAY WILL BE OBSERVED OCTOBER 5th

**AVAILABLE LITERATURE**

| | | |
|---|---|---|
| ..... | World Wide Communion Invitation Letterheads | (25c per 100) $..... |
| ..... | World Wide Communion Envelopes for same . | (25c per 100) $..... |
| ..... | World Wide Communion Calendar Forms . . | (25c per 100) $..... |
| ..... | Invitation card for letter enclosure . . . . | (25c per 100) $..... |
| ..... | Communion Attendance Registration Cards . | (25c per 100) $..... |
| ..... | Leaflet "As I Come to the Communion Service" | (25c per 100) $..... |
| ..... | Instruction Folder for the Minister and Visitors . | (1c each) $..... |
| | | Total $..... |

*Send orders to*

THE DEPARTMENT OF EVANGELISM
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST
297 Fourth Avenue, New York, N. Y.

Make check or money order payable to Frank H. Mann, treasurer

## Read by people who want to know not 'what' has happened, but 'why' and 'what it means,' The Christian Century has gathered a remarkable constituency. Try an Acquaintance Subscription—17 weeks for $1—and learn why.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago, Ill.

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

Romain Hassrick, council president, Pres. James H. Franklin and Prof. Gordon Poteat of Crozer. Justin Wroe Nixon of Colgate-Rochester was the conference pastor at the 13th annual employed officers' conference of the Pennsylvania Y.M.C.A. at Penn Hall, Chambersburg. He gave four addresses.

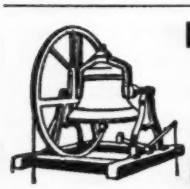
Ross H. Stover is chairman of arrangements for a spiritual defense parade of Philadelphia Protestants to Independence Hall on Oct. 18. A goal has been set for 50,000 in the line of march.

The first issue of the new bulletin of the Presbyterian Board of National Missions tells of a young people's conference for Alaska presbytery at Sitka, attended by 35 youth.

CHARLES DANIEL BRODHEAD.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 10 years of service to the church and clergy 1941
COX SONS & VINING, INC.
131 EAST 23rd STREET, NEW YORK, N. Y.

Choir & Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1187 South 4th St. Greenville, Ill.



MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

By HENRY NELSON WIEMAN

American Philosophies of Religion
By H. N. Wieman and B. E. Meland

A grand-scale presentation of American religious thinking—from Royce and James to the Niebuhrs.

"That a modern search for God is on, no one who has observed what is taking place in literature and life will deny. Here are 56 American philosophers and theologians who in their own way are seeking him." *(Saturday Review of Literature)* $3.00

The Growth of Religion
By H. N. Wieman and W. M. Horton

A major contribution to religious thought by two scholars who are endeavoring to find a philosophy of religion that will express modern thought about man and his relation to God. $5.00

Willett, Clark & Co.


# Scots Confer on Economic Issues

## Meeting of Church Leaders at St. Andrews Indicates Changing Attitude on Relation of Church to Society

*(Correspondence from Scotland)*

EDINBURGH, Aug. 10.—The shifting of the main scene of war to the Russian front and the consequent comparative immunity from air attack in this country has given people time to turn their thoughts more seriously to plans for reconstruction. There have been several indications that young and old alike are anxious to seize the opportunity which the uprooting of so many old traditions affords for the shaping of a new world.

In the light of this attitude, one of the outstanding events of the month was a small and unofficial, but representative, conference held for five days at St. Andrews on the invitation of the principal and teaching staff of St. Mary's Theological College. About 60 ministers and a few laymen took part, and among the leaders were Dr. J. Hutchison Cockburn, moderator of the General Assembly of the Church of Scotland, the Archbishop of York, Dr. William Paton, secretary of the International Missionary Council, and Prof. John Baillie of Edinburgh. Their addresses were thought-provoking but the chief feature of the conference was the informal and eager nature of the discussions to which they gave rise. The subjects dealt with were varied, and it may be of interest to indicate some of them.

* * *

### Discuss Church's Relations to Economic and Social Issues

While there has long been a great reluctance in this country to admit that the church has any part to play in politics, or that it should pronounce any opinion on anything so technical as economics, there is a growing sense that economics has a spiritual aspect with which the church must deal. As one speaker pointed out the economic influence touches life at every point; it has an enormous educative influence on every child born into it, presenting him with a fixed standard of values and so affecting his whole behavior. The same speaker showed how throughout its history the church had always had its economic doctrine, and time and again has used its influence in economic matters. Today the slavery from which men need to be delivered is the almost unlimited power of capital over human labor. Not mere profit-making but the providing for human needs must be the ruling motive in industrial life. It was felt that much of the control at present being exercised by the state over "big business" under war conditions might be retained, adapted and developed in the years of peace that are bound to come.

* * *

### Toward a Stable Peace

To make a successful peace may prove even less easy than to wage a successful war. It was strongly urged that there should be no haste in framing the final settlement and that freedom-loving countries, such as America and Britain, should thresh out terms that may be for the lasting good of all nations. These will involve the facing of many problems—how colonies may be best administered both for the good of the native peoples and also so that the raw materials they supply may be at the disposal of all nations; the thorny problem of Indian autonomy; the position of Germany pending her showing such a change of heart as will insure her present victims against a renewal of aggression.

* * *

### Testifies to Power of World Church

It was Dr. Paton who brought to this conference the widest vision of the church throughout the world and of the immense possibilities of its influence, especially in view of the growing sense of Christian unity which the war has intensified. He touched on the influence of the "Faith and Order" and "Life and Work" movements and their culmination in the birth of the World Council of Churches, on the great World Missionary Conference at Madras and the World Conference of Chrisitan Youth at Amsterdam. Passing to the present day he spoke of the heroic witness (even to the extent of martyrdom) of the Christians of China, of the rapidly growing church of India, of the fight against the color bar in Africa; and in Europe of the brave struggle of the Evangelical Church in Germany, of the staunch resistance of the churches in Norway and Holland to the demands of nazidom. One had a renewed sense that, in a world that seems breaking into pieces, here in the vast Christian community we have a power that binds men of every race and nation together and which holds in its hands the key that can unlock a better future.

* * *

### Analyze Source of Weakness In Western Churches

This brought a keen discussion on the need of re-evangelizing the old Christian world as well as evangelizing the peoples yet unreached. The gospel has to be preached in a mental atmosphere very different from that of 50 years ago. The old sense of sin has gone, or at least has changed its form. It is the Pauline sense of frustration and futility that oppresses thinking men and women. They need to be convinced of the purpose of God, and shown that in aligning their lives with that purpose they may receive the power they lack.

* * *

### Aid to Church from U.S.A. and Canada

We in Scotland greatly appreciate the practical sympathy of those friends in the U.S.A. and in Canada who recently sent over £2,000 to the overseas department of the Church of Scotland to help those Church of Scotland ministers and other workers who had to flee home from their stations in various European countries leaving all their possessions behind. Since then other large sums have been used to help air-raid victims in Clydeside, Belfast and England.

GEORGE CARSTAIRS.

# 131 Missionaries Remain in Japan

**'Christian Quarterly' Debates Withdrawal Issue—Bishop Heaslett Says Changes Forced by Government**

*(Japanese Correspondence)*

GREENVILLE, OHIO, Sept. 4.—On the assumption that Dr. Walser will be unable to get his correspondence to this country on schedule, all direct boat service having been discontinued, it may be worth while for me to give readers of The Christian Century the benefit of a survey recently made of Protestant missionaries in Japan and a resumé of certain other material published in the July *Japan Christian Quarterly* which was all but off the press when I left Tokyo.

On May 1, after a careful checkup for the National Christian Council, Dr. T. D. Walser reported that there were approximately 140 missionaries of the various American Protestant denominations and missions still in Japan proper. A further study of British, Scandinavian and other European groups disclosed that the total would probably rise to 175 if all foreign Protestant workers were enumerated. As to American missionaries still in Japan at this writing your correspondent believes the following estimate trustworthy:

American Board: 10; 5 men, no wives, 5 single women;
Northern Baptist: 10; 5 men, 2 wives, 3 single women;
Friends: 3; 1 man, 1 wife, 1 single woman;
Assemblies of God: 3; 3 women;
Evangelical: 7; 2 men, 1 wife, 4 single women;
Evangelical & Reformed: 16; 6 men, 6 wives, 4 other women;
Free Methodist: 1; 1 woman;
Methodist: 6; 1 man, no wives, 5 single women;
Episcopal: 12; 3 men, no wives, 9 single women;
Northern Presbyterian: 19; 5 men, 2 wives, 12 other women;
Southern Presbyterian: 5; 2 men, 2 wives, 1 single woman;
(Dutch) Reformed: 3; 1 man, no wives, 2 single women;
Southern Baptist: 1; 1 man;
Disciples: 3; 2 men, 1 wife;
Lutheran: 9; 3 men, no wives, 6 single women;
Y.M.C.A.: 2; 1 man, 1 wife;
Small groups and independent (approx.): 21; 6 men, 2 wives, 13 other women.
Total: 131: 44 men, 18 wives, 69 other women.

* * *

### Outlines Principles to Control Future Mission Work

Occupying a signal place in the July *Quarterly* is a paper read by Dr. Paul S. Mayer of the Evangelical Church before the annual meeting of the Fellowship of Christian Missionaries held in Kamakura last June. Central in that paper are five cardinal judgments which Dr. Mayer believes will govern future missionary relations with Japan and which may be summarized as follows: (1) Until the church in Japan clearly sets forth its position with regard to foreign missionaries in the land, complete withdrawal would be premature. (2) Nevertheless, as is consistent with the dignity of an indigenous national church, the number of foreign workers will never again be as large as heretofore. (3) Missionaries to Japan should hereafter expect, and may even be obliged, to work within the structure of the Japanese church, either the newly united Church of Christ in Japan, or one of the other established and government-recognized communions (Episcopal, Greek and Roman Catholic). (4) The church in Japan will from now on decide the number of missionaries needed, the nature of work for which foreign workers will be welcome and the kind of missionaries desired. (5) The union of churches in Japan will inevitably bring about a much closer cooperation, if not actual merger, of the missions on the field, and eventually instead of so many sending boards a single body in America with which the church in Japan may deal in asking for assistance.

* * *

### Believes Missionaries Should Stay

Writing under the subject "Why Missionaries Leave," T. D. Walser outlines as follows the reasons given by mission secretaries for the withdrawal of so many individuals and indeed of whole missions within the past eighteen months: (1) Unavoidable circumstances—health, furloughs and retirements, obligations to family, especially to children, "board's orders," etc. (2) Official pressure: (a) from home governments; (b) from Japanese sources, governmental and even from within Christian circles. (3) "New conception of missionary statesmanship"—authority and administration to be hereafter in Japanese hands and therefore requiring the withdrawal of some missionaries, and perhaps even of missions, for the sake of a new start. (4) Changes in attitudes on the part of the Japanese churches—involving the legal status of foreign workers, their property, the rejection of foreign subsidies, inability to employ Japanese helpers, etc. Yet in spite of these obstacles, Dr. Walser believes that genuine Christian missionary spirit can and must bridge all difficulties in a "fellowship of suffering." He thinks, moreover, that while many of those still in

**52**
**Sermon Trails for Boys and Girls**
**By CARL S. WEIST**
1941's unrivalled book of children's sermons.
HARPER $1.50

**YOUR OPPORTUNITY**
Christian Service *plus* Income, above average. Openings, full or part time, for Christian men and women right in your own community. Those qualified offered promotion as organizer with some travel. Minister earned in July $340.00; young S.S. teacher, $275.00.
*Write today for FREE booklet "A Business Opportunity Plus."*
**John Rudin & Company Inc.** Dept. SN
1018 South Wabash Ave. Chicago, Ill.

*Ask for details of the generous*
**Introductory Offer**
that is being made—this Autumn only—to schools and classes that have never used this unique study guide.
**The 20th Century Quarterly**
**treats the Improved International Uniform Lessons.**
The course offered for the Autumn is an unusually attractive one: *Some Great Christian Teachings.* Here is an unprecedented opportunity for your school—your class—to give this Quarterly a trial, on the basis of this quarter's special Introductory Offer.
The Quarterly is adapted for the use of Adult and Young People's Classes.
**Ask for FREE sample copy today.**
*The 20th Century Quarterly* 407 S. Dearborn St., Chicago

Japan recognize that no useful purpose can be served by staying in the event of war, they nevertheless feel they cannot conscientiously leave while they may be factors for peace, "even though by remaining they may lose the chance to get out if the worst should happen."

* * *

**Bishop Says Church Change Forced by Government**

A further feature of the magazine is a symposium consisting of brief statements by secretaries of 23 missions on the theme, "The Crisis and Our Missions." Obviously this must be read in its entirety to comprehend what the situation of recent months has meant to mission work as a whole in Japan. While among all who report there is a humble desire to adjust relations so as to cooperate with the "new order" in matters of technique and procedure, we submit a portion of the statement of Bishop Samuel Heaslett of the Church Missionary Society (London) and erstwhile bishop of the Nippon Seikokwai (Japan Episcopal Church) to indicate how clearly the missionaries are aware of the forces at work to make the Church of Christ something less than Christlike. Bishop Heaslett writes:

"In August 1940 an acute crisis arose in the Nippon Seikokwai. The form in which the national spirit is now being expressed had already given rise to a number of small crises. The demands of the state in various points and public sentiment on political matters were making it increasingly difficult for non-nationals to work in harmony with these. There was a spirit of unrest in the missionary members of the church. Objections to foreign control and foreign authority in the church's internal affairs were growing, and a conviction that the day of foreign bishops and clerical missionaries was quietly and steadily drawing to a close was widespread. This, briefly, was the internal situation in August 1940.

"The acute crisis of 1940 arose from external sources. This external pressure brought the idea of a slow and graceful retirement to an abrupt and sensational end. It has never been possible to get a written statement by any official on the mind of the authorities about the position of the foreigner in the national churches; all demands were made by word of mouth. Nonetheless the disruption of the happy relations that had bound nationals and non-nationals in the Nippon Seikokwai for 80 years came from external pressure and official sources. No choice was given, no extenuating reasons were urged. The severance of relationships was settled for us. The only choice that was open to anyone was whether he would resign gracefully or be dismissed ignominiously. The internal situation would never have expressed itself in this way if it had not been for the external pressure of officialdom."

Thus speaks a venerable missionary statesman who deplores much that has happened in Japan and who has suffered much in the loss of all administrative authority as a bishop of the church, yet who remains in Japan in order "that the life that is in one branch of the Church of God may be made available for the whole." And that, to this writer, is the essence of Christian missions.

T. T. BRUMBAUGH.

**Houn' Dogs Pack 'Em In**

Rev. C. E. Bergen, of Joplin, took his hound dogs with him when he opened a revival service in the Baptist church at Cassville, Mo. When he extended a special invitation to fox hunters the largest crowd of the revival turned out. Southwest Missouri is a famous fox hunting section.

**Methodist Youth Firm In Anti-War Stand**

Both the Methodist Youth Fellowship and the National Council of Methodist Youth, which it recently superseded, adopted resolutions at their annual meeting to work against American entrance into the war, to seek repeal of the conscription law, and to oppose racial prejudice.

## WILLIAMSTOWN INSTITUTE

*(Continued from page 1151)*

of the *Christian Science Monitor* asserted that in the world of tomorrow "we have extreme need of cooperation, and it must be chiefly voluntary." Destitution, ignorance, slums, class chasms must be eliminated. We must all control the nation's wealth, share the rewards of labor, direct the nation's affairs. But we can't do that by any hocus-pocus, by any economic apocalypse. We must go the hard way of the 'second mile,' of sacrifice, of conscious spiritual solidarity, of real love for our nation."

Mr. Markham warned against the "common and pernicious tendency" to believe that slick, streamlined economic schemes will bring about ideal human relations.

Rabbi Louis Mann of Chicago declared that so long as God and morality are exiled from international relations and each peace treaty is an act of war treachery, so long will the hope of peace and a better post-war order go glimmering. Denying that religion had failed the world and had become "antiquated," Rabbi Mann declared that, on the contrary, the chaos raging today was a verification of the edict of religion that "as ye sow that also shall ye reap." Moral laws, he said, can be broken with no more impunity than the law of gravity.

GEORGE DUGAN.

## Current Feature Films

*Prepared by Independent Filmscores*

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

| | | |
|---|---|---|
| **Belle Starr** (Fox) Dana Andrews, Randolph Scott, Gene Tierney | *Drama.* Exploits of notorious female bandit, here a southern girl who leads opposition to reconstruction after Civil War. | Historical facts have been hopelessly distorted and romanticized, making the heroine's bandit career mainly justified. Aside from this, too, film is *artificial, dull.* |
| **Dive Bomber** (War.) Ralph Bellamy, Errol Flynn, Fred MacMurray | *Drama,* in technicolor, built around efforts of naval doctors to perfect equipment so pilots may endure higher altitude and speed. Much of footage is documentary in nature. | Planes in action are thrilling indeed, but cold-bloodedness of air war, with no thought of the deadly purpose behind it all, is made impressive by that omission. Some out-of-place drinking. Filmed with cooperation of navy, this is a *glorification of its air force.* M, Y |
| **A Girl Must Live** (Univ.; filmed in England) R. Houston, M. Lockwood, Lili Palmer | *Comedy, with music.* Three chorines, one a fugitive schoolgirl, try their wiles on a nobleman, with the schoolgirl the successful contender. | Not up to customary expertness of films by this director, famed for his spy melodramas. Quite a silly story, with a number of unpleasant characterizations. *Disappointing.* |
| **Scattergood Meets Broadway** (RKO) Mildred Coles, William Henry, Guy Kibbee | *Drama.* Rural philosopher of popular magazine fame goes to New York to save young playwright friend from "agents" using his play for crooked schemes. | Transfer of homespun series to city background has cheapened its texture, and this film becomes just another backstage complication. *Of only mild interest.* M, Y |
| **Time Out for Rhythm** (Col.) Rosemary Lane, Ann Miller, Rudy Vallee | *Comedy,* with dance bands and vaudeville acts scattered throughout a tale of feuding between "talent agents" and among their clients. | A weak story, with "acts" and music repetitious and awkwardly presented. *Stodgy, routine.* |
| **When Ladies Meet** (MGM) Joan Crawford, Greer Garson, H. Marshall, Robert Taylor | *Comedy.* Wife of publisher and authoress with whom he fancies himself sharing a "noble love" meet, gain mutual respect, set their lives in order. | Film proceeds entirely by dialogue, some of it witty, some of it tiresome. This was sufficient, perhaps, for the stage play on which it is based, but not for the movie. Much casual drinking. *Talkative.* M |

BEST CURRENT FILMS

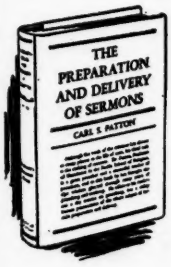
*For Family:* The Adventures of Chico, The Big Store, Fantasia, The Great Commandment, The Great Dictator, Life Begins for Andy Hardy, Men of Boys' Town, Power and the Land, The Reluctant Dragon, Sunny, There's Magic in Music.

*For Mature Audience:* Blackout, Blood and Sand, Blossoms in the Dust, Cheers for Miss Bishop, Citizen Kane, The Devil and Miss Jones, The Fight for Life, A Girl, a Guy and a Gob, The Girl in the News, Ku Kan, Meet John Doe, Missing Ten Days, Night Train, Penny Serenade, Shining Victory, The Stars Look Down.

# Prepare for an *Efficient* and *Fruitful* Year

*Fifteen constructive books that will help ministers*

## Standard Volumes on *Sermon-Making and Preaching*




### The Preparation and Delivery of Sermons

By CARL S. PATTON

Beginning with the propositions that preaching has the primary place in the minister's work, and that his first duty is to have something to say, the author discusses the materials, structure, style, preparation and delivery of sermons in vivid and helpful fashion.

**$2.00**

### Highland Shepherds

By ARTHUR W. HEWITT

Chapters on sermon themes, preparation, construction, and the supreme purpose of preaching. Discusses funerals, weddings, prayer meetings, communions, baptisms, effective scripture reading, music. A fervent plea for pastoral work that is impartial, patient and motivated by a love that never gives up.

**$2.00**

### The Use of the Bible In Preaching

By CARL S. PATTON

A return to Bible preaching is here urged by a liberal scholar, who in this book makes the Scriptures "as contemporary and interesting as our modern world." Says one reviewer: "If you want your Old Testament to come to life again as a gold mine of homiletic wealth, this is your book."

**$2.00**

### Master Sermons of the 19th Century

G. G. ATKINS, Editor

"One can think of no one better equipped to take the risk of selecting from the wealth at his disposal representative sermons of 13 of the recognized masters of the art." *(Harvard Divinity School Bulletin)*

**$2.00**

### The Minister's Job

By ALBERT W. PALMER

For young men entering the ministry and for older pastors whose ambition is to "keep going." "Plan to do your best work after fifty," Dr. Palmer advises. And he shows how. Chapters on the minister as priest, preacher, counselor, administrator, teacher, etc.

**$1.25**

### 50 Sermon Talks for Boys and Girls

By CARL S. WEIST

Dr. Weist takes his stories from life—baseball, radio, golf, football, animals, nature. His talks are informal and never boring.

**$1.50**

### More Two-Minute Stories

By CARL S. PATTON

Finds the great lessons for youngsters in ordinary incidents and in people from great to humble. Fifty-two narratives for use of pastors, teachers and others.

**$1.25**

### Ten-Minute Sermons

By LEWIS H. CHRISMAN

A classic for ministers. Over 70 compact sermons. Keen thinking, close to life, illuminating. "Brood over them and they will grow into full-length and telling sermons."

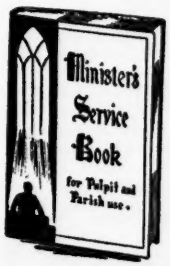
**$2.00**

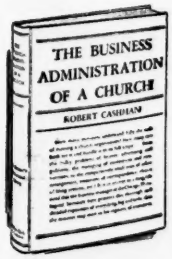
### Minister's Service Book

By JAMES D. MORRISON

Dr. Morrison has given years of study to the preparation of this book. Complete as a minister's handbook, rich in devotional contents. Many orders of service, calls to worship, prayers, invocations, poems, wedding and funeral services, etc. An outstanding merit is its high literary quality.

Cloth $1.50. Leo. $3.50




### The Business Administration of a Church

By ROBERT CASHMAN

A successful minister is preacher, pastor, executive. Mr. Cashman — for 20 years business manager of Chicago Theological Seminary — holds that, as an executive, he must be positive, orderly, constructive. Chapters on finance, stewardship, correspondence, publicity, organization, etc.

**$1.50**

*Drama*

### Ten One-Act Plays

Selected by FRED EASTMAN from hundreds of plays. For church and school groups.

**$2.00**

### Vesper Dramas

By MARCUS BACH. Ten dramas—Peace, Christmas, Easter, etc. Simple settings, no scenery, no royalty. For vesper or regular services.

**$2.50**

### Form and Freedom In Worship

By CLARENCE SEIDENSPINNER. Characterized by an appreciation of both the values of traditional worship forms and the worship needs of men today. Practical, and rich in concrete programs and materials.

**$2.00**

**WILLETT-CLARK**
37 W. Van Buren St.
Chicago

*The Right Answers*

### In That Case

Edited by M. H. LEIFFER. Ten leading ministers tell how they would answer fifty puzzling questions continually brought to pastors.

**$2.00**

### When Children Ask

By M. H. BRO. How to *answer*, not merely reply to, children's questions.

**$2.00**

## THE CHRISTIAN CRITICISM OF LIFE • Lynn Harold Hough

This book offers a brilliant synthesis of humanistic thought and Christian theism. It outlines one of the great stories of the world—the tale of humanism—claiming no small place in that story for the Christian criticism of life. Standing upon the eminence of the present, Dr. Hough seeks the underlying meanings in the interlacing memories of the ages, with their accounts of moral struggle and of spiritual adventure. He views it as the business of the Christian "to keep the soul of the world alive . . . to fight for the civilized mind in the face of invading barbarities."

*The Chapters:* TYPES OF HUMANISM. THE HUMANISM OF GREECE. THE HUMANISM OF ROME. THE MIDDLE AGES. THE RENAISSANCE. THE PROTESTANT REVOLT. THE MODERN WORLD. HUMANISM AND SCIENCE. HUMANISM AND THE MACHINE AGE. HUMANISM AND SOCIAL CHANGE. THE THREE LEVELS. THE SUBHUMAN. THE HUMAN. NONTHEISTIC HUMANISM. THE THIRD LEVEL. THEISTIC HUMANISM. CHRISTIAN HUMANISM. EVANGELICAL HUMANISM. HUMANISM AND THE CHRISTIAN CHURCH. THE BELOVED COMMUNITY. HUMANISM AND IMMORTALITY. THE HUMANISM OF IRVING BABBITT. THE HUMANISM OF PAUL ELMER MORE. EVANGELICAL HUMANISM AND THE CHRISTIAN PULPIT.

In 1933, Paul Elmer More wrote to Dean Hough, "Indeed, since Babbitt's death I think we must reckon you the first living humanist." *THE CHRISTIAN CRITICISM OF LIFE* embodies, in a full and coherent statement, the essence of Dr. Hough's years of study and teaching and writing in the field of humanism. It is inspired by the ruling passion of his life: to save this golden word—*humanism*—from non-theistic interpretation.

The study is enriched from the treasury of man's intellectual inheritance. Further enriched by a Christian philosophy of life, it is doubtless destined to be Dean Hough's definitive contribution to Christian thinking. **Religious Book Club choice for September!** $2.50

## THE REVOLUTION IN CHRISTIAN MISSIONS • Roy L. Smith

*Both the perils and the opportunities which confront missions* at the present are analyzed here, with forthright clarification of the issues involved. Lucid summary is given of the development of the missionary program and its achievement; its history is traced through the separate world-crises which have *affected its expression or endangered its future. The diagnosis* of needs is both realistic and hopeful. The author makes important critical distinctions between pagan and Christian philosophies, and at length sets forth a clear-cut forecast for the demands of tomorrow if Christian missions are to reclaim the world.

*The Chapters:* THE GOLDEN AGE OF MISSIONS. THE AGE OF DOUBT. DOORS THAT ARE CLOSING. CHRISTIANITY AND DEMOCRACY. THE MODERN MISSIONARY COMMAND. THE NEW MISSIONARY PROGRAM.

*Just Published* $1.75

## THE CHRISTIAN HAS WINGS

**W. E. Sangster**

This book is written and dedicated to all who will dedicate themselves to the cause of spiritual preparedness—preparedness for rebuilding with God a world which yearns for the hour of peace. A commentary on Democ*racy's war aims, as stated by ten statesmen of the English*-speaking world, it upholds the conviction that none of life's most precious goals can be achieved by the wit of statesmen or by feat of arms alone. "If the Church fails," says the author, "all their 'blood, toil, tears, and sweat' will be unavailing. The Kingdom is a gift of God."

*The Ten Great Phrases Here Discussed:* "A NEW ORDER" (President Roosevelt); "SECURITY" (Winston Churchill); "DEMOCRACY" (Mackenzie King); "SPIRITUAL THINGS" (Field Marshal Smuts); "JUSTICE" (S. M. Bruce); "PROGRESS" (Lord Halifax); "FREEDOM" (Anthony Eden); "PEACE" (C. R. Attlee, Lord of the Privy Seal); "DECENCY" (Sir Archibald Sinclair); "LIFE" (L. S. Amory).

The book was written in a public air-raid shelter where, since September 7, 1940, the author has lived with the homeless of London. It was written in the belief that God will give mankind the chance to rebuild, not yet despairing of our race.

*Just Published* $1.50

## Young Leaders in Action • ISAAC K. BECKES

Out of fruitful experience in youth work in the local church and in conferences of young people has come this remarkably concrete study. It is a well-rounded analysis, full of vivid, intimate description of situations which will be strikingly familiar to both young people and their leaders. Practically and helpfully, from first to last page, it deals with the problems involved.

*The Chapters:* FOR PRESIDENT, JAMES EDWARD SMITH. A DISCOVERY OF TRUE WORTH. A STUDY IN MOTIVATION. CHARACTERISTICS OF A SUCCESSFUL LEADER. THE PRESIDENT AND HIS PASTOR. THE PRESIDENT AND THE MEMBERS. ORGANIZING THE SOCIETY. A PROJECT IN CO-OPERATION. FACING UP TO LIFE. WIDENING HORIZONS. KEEPING THE SOCIETY ALIVE. SOME KNOTTY PROBLEMS AND HOW TO SOLVE THEM. STEPS TOWARD UNITY. PLAYING THE GAME WITH THE CHURCH. THE CHALLENGE OF THE PRESIDENCY.

*Just Published* $1.75

## Glimpses of Grace
### Worship Services Based on the Women of the Bible
### GLADYS MURRELL

Designed especially for worship programs in women's groups, these *thirty services* bring out the influence of women even in Bible times and places. Each separate service, with expert use of the scripture story about the character portrayed, expounds some quality which may be significant in present-day Christian life.

*Some of the Women Portrayed:* ABIGAIL, ANNA, DEBORAH, DORCAS, HAGAR, JEHOSHEBA, LYDIA, MARTHA, MARY OF BETHANY, MIRIAM, PRISCILLA, RACHEL.

*Just Published* $1

## Stories for Junior Worship
### ALICE GEER KELSEY

For the story hour in home, church, or school, these *thirty-five stories* are filled with the pictorial quality which charms juniors, and couched in words which juniors can understand. Culled especially for use in worship services, they lead simply and naturally to a consciousness of God. Original, charming, suggestive, they will revitalize and remotivate the story hour.

*Just Published* $1

## The Greatest Men of the Bible
### CLARENCE E. MACARTNEY

In the vivid Macartney-an style which has charmed thousands of readers, these biographical sermons summon into the modern pulpit fifteen great men of the Bible. In preaching and in listening to such sermons, pastor and people share a helpful study of human problems nobly met, with illumination for today's crises.

*The Roll of Distinction:* PAUL—More than Conqueror. DAVID—The Man After and Against God's Heart. MOSES—The Man of Three Mountains. JOHN—That Disciple Whom Jesus Loved. PETER—The Man Who Was Saved by a Look. ABRAHAM—The Man Who Passed through the Greatest Trial. JOSEPH—Dreams, Dungeons, Diadems. ISAIAH—The Man Who Saw Christ's Glory. ELIJAH—The Son of Thunder. SAMUEL—The Man Who Preached from the Grave. JOHN THE BAPTIST—The Friend of the Bridegroom. JEREMIAH—The Man Who Looked Like Christ. DANIEL—The Man Who Lives Forever Because He Said No. JOSHUA—The Man After Whom Jesus Was Named. JOB—The Man Who Made Satan Quit.

*Just Published* $1.50

At Your Own Bookstore!

• ABINGDON-COKESBURY •

PRICES SLIGHTLY HIGHER IN CANADA

V5.38 SEP 17

41

XUM